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MEMOIR OF THE LATE REV. GEORGE BARCLAY,

OF IRVINE.

BY THE REV. JOHN LEECHMAN, A.M.

(Continued from page 6.)

On the 20th of December, 1799, Mr. Barclay tore himself from his dear family to follow what appeared to him the will of the Lord. Next day he reached Edinburgh; but his mind was too much absorbed in the things before him, and the objects behind, to permit him to turn aside and view that magnificent city. He hastened forward to Leith; next day crossed into Fifeshire; and in the evening of the following day he arrived at Dundee; where he immediately commenced his studies for the ministry, under the superintendence of the Rev. W. Innes, now of Edinburgh. He enjoyed his situation at Dundee, chiefly on account of that to which it was intended to introduce him. In looking over a Journal which he kept at that time, it appears that he enjoyed a spirit of prayer, tenderness of conscience, and a peculiar sensibility of soul in regard to the enjoyment of God's presence. His situation and prospects were then the subject of many prayers. He also observed seasons of fasting in reference to the solemn, responsible work to which he had devoted himself; and for these devotional exercises he was accustomed to retire to a solitary wood, at a short distance from the town, by the side of the river Tay. On these occasions his absent family lay near his heart, and in various ways were objects of deep solicitude; yet the prospect he had of being allowed of God to preach his gospel, in due time outweighed all his other anxieties, and more than reconciled him to his new situation.

On the 10th of April, 1800, Mr. Barclay delivered his first sermon, from Matthew i. 21—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." In the same month he first appeared as a public preacher at Dunkeld, in Perthshire; soon after, he was frequently and regularly engaged in this delightful work; and thus at an early period he attained the height of his ambition. The service of the gospel he loved supremely for its own sake; and, when privileged thus to be employed, the desires of his heart were satisfied. He remained at Dundee till November, and then came to Glasgow to prosecute his studies under the Rev. Greville Ewing.

While at Dundee he felt he was in danger of losing the freshness and vigour of his spirituality while attending to his academical pursuits: however, the religious exercises conducted under the superintendence of his excellent tutor, the prayer-meetings which the students regularly kept up, and the opportunities of preaching which he enjoyed, tended, in a great measure, to preserve his spirit. At Glasgow, however, he was more exposed to temptation. The studies of the young men with whom he was associated, though chiefly confined to theology, generated a spirit of speculation, which, in too many instances, led to envy and strife. He felt their polluting influence; and many things occurred at this time on which he could not reflect with pleasure. He continued under the

tuition of Mr. Ewing for fifteen months. Mr. Barclay loved him as his tutor, and enjoyed his ministry as his pastor; yet it does not appear, from the record he has left of the exercises of his mind at this period, that his soul prospered and was in health.

After leaving the Academy, Mr. Barclay was for twelve months at the disposal of a Society which then existed for sending the gospel to destitute parts of Scotland. Applications from persons in various quarters were made to this Society that he might be sent to labour among them. It was intended by the Society that he should be sent to Cambuslang; but a petition from the friends in Kilwinning was so pressing, that the Society hesitated, and referred the matter to himself; and he, though willing to go wherever Providence might direct, for several reasons gave the preference to Kilwinning; and there at length his lot was cast. In April, 1802, he began his labours in the gospel at Kilwinning. He had not been there long till the attendance on his ministry began to decrease. This was to him a source of severe trial, and made him almost regret that he had not gone to Cambuslang. His trials, however, drove him to God, and for years before this the throne of grace had not been so peculiarly precious to him as it was at that time. He continued to labour with diligence and perseverance at the centre and round the circumference of his station; and, while he had much to discourage him, he was cheered by the attention and approbation of those whose judgment he most valued, who approved of, and were benefitted by, his faithful ministrations. Thus he continued, labouring with little, or no apparent success; and ere long a change took place in his views and practice that gave a complexion to all his future life.

Shortly after Mr. Barclay settled in Kilwinning, a friend at a distance wrote to inform him of some scruples he had respecting the propriety of infant baptism; and requesting Mr. Barclay to lend his aid in endeavouring to remove these difficulties. Mr. Barclay therefore turned his attention to the subject; but, upon trial, found himself unable to remove the scruples of his friend to his own satisfaction, and therefore did not attempt to render him any assistance. He began, however, to be impressed with the evil of remaining in doubt

respecting an institution of Christ; and especially for one in the situation in which he stood to be undecided on a subject of such importance. He resolved, therefore, that he would use every possible means to obtain satisfaction to his mind on this point. He began with integrity and determination to seek after the truth, and resolved that he would follow the convictions of his mind, whatever they might be. He read whatever books he could procure on both sides of the question; he conversed on the subject with the most intelligent of his Pædobaptist brethren; he corresponded with friends both in England and Scotland: the result was, that after careful and prayerful examination, he became fully convinced, from the word of God, that believers in Christ are the only proper subjects, and immersion the only proper mode of Christian baptism. Its impressive mode, and deeply affecting meaning, were the first objects of his conviction; and he ever after loved the institution because of its relation to the gospel, and the emblematical exhibition which it gives of the glorious doctrines of the cross. Not being prepared to join any of the Scotch Baptist churches, Mr. Barclay was baptized by the late excellent Dr. Charles Stuart, Edinburgh, on the 6th of October, 1803.

Referring to this period Mr. Barclay writes thus to a friend—"I need not say to you that this was a time in which my faith and obedience were put to a severe trial, when I inform you that I did not enjoy the concurrence of any of the friends who were instrumental in my coming to Kilwinning, in the step I had taken. Indeed, I knew none of my friends, except one, who had come to the determination that I had respecting this ordinance. The prospect of the offence that my baptism was likely to give to the people in general, and thus induce them to desert my ministry, was another bitter ingredient in my cup. Indeed, I had little expectation but to have my meetings deserted—my talents, such as they were, buried—my means of usefulness destroyed—and the grand object for which life and health was dear to me, frustrated by the step I had taken. But the authority of Him who is invisible, and the regard I felt for His ordinance, prevailed above every other consideration;—above the opinions of others, and above, what appeared to



me infinitely more precious, my being devoted to God in the gospel of his dear Son. I trust I was enabled to endure 'as seeing him who is invisible;' and knowing it was 'mine to obey, and his to provide,' I left my all at his disposal, ventured to proceed in the path of duty, and followed the Lamb of God; never have I had reason to repent of my procedure, but much cause to praise the Lord who gave me knowledge and grace to do his will.

"As the Saviour after his baptism entered the wilderness to be tried, so I returned to travail among many trying things, and to labour with prospects, in my own apprehension, far from being encouraging. I came back, however, to the scene of my labours with a determination to save the souls of men, and to set myself to fulfil a ministry that was likely, under the divine blessing, to effect this great object. Shortly before I was baptized, the word that I preached began to take effect, at least in a few cases; after my return it became increasingly effectual, so that I was soon called to baptize the disciples, several having through my example been led seriously to consider the subject, and to adopt the views and practice which I then held, and 'which are still most surely believed among us.' By the end of that year twelve persons, including myself, and several of them the subjects of the power of the gospel through my instrumentality, became united in faith, and practice, and affection, and inclined to unite together as a church of God, to observe the ordinances of Christ's kingdom. The speculation and evil-speaking, the contempt and reproach of which we, and especially myself, became the subject, was not a little; but the Lord wrought for us, and we were not ashamed. After frequent consultation, and I believe many prayers, we agreed to form ourselves into a church, and, on the 12th of December, 1803, we met for fasting and prayer, with a view to this solemn and important matter. After spending some time in devotional exercises, several truths essential to be known, believed, and experienced, in order to personal Christianity, were stated. We each of us professed our faith in these. We adopted this single and simple principle as the basis of our union—that the Bible contained the whole of religion, and that we determined to follow it wherever it might lead us. On

this profession and mutual agreement, we gave to each other the right hand of fellowship, and agreed to walk together as disciples of Jesus, and as a church of God. Before we separated, we agreed to look out from among ourselves persons who should hold office amongst us, and read the Scriptures that describe the qualifications of pastors and deacons, as recorded in the Epistles to Timothy and Titus. Not many days after, I was requested to accept the pastoral office, which I agreed to do; and, on the last day of December, I was set apart to this responsible office. Thus I entered on the duties of a pastor among the people of God, where, through infinite patience and long-suffering, I continue to this day. On Sabbath, the 1st of January, 1804, we, as a church, united together, for the first time, in partaking of the Lord's Supper."

Thus was Mr. Barclay introduced into the vineyard of the Lord. The Lord made darkness light, and crooked things straight before him, and led him in the way in which he should go. The numerous pressing difficulties with which he had to contend in the early history of the church made the progress of the work necessarily slow. But he laid the foundation deep in decided piety and devotedness to God, and his labours were eventually crowned with considerable success. The gospel was widely preached—correct views of divine truth were extensively circulated—serious attention to things eternal was excited in the breasts of many—the kingdom of Christ was advanced in the sound conversion to God of not a few—under his fostering care, and by the blessing of heaven, about two hundred persons were, in the whole course of his ministry, united to the church which he was the means of planting—and a considerable portion of deep interest, and fervent prayer, and pecuniary aid, and personal effort, was combined and exercised, by his instrumentality, in the cause of God, both at home and abroad. His interests were bound up in the cause of Christ; and nothing did he count a sacrifice that was likely to promote the spread of the gospel, the glory of the Redeemer, or the salvation of souls. Not only was he "instant in season and out of season," in his own immediate sphere, in all the branches of ministerial labour, but he repeatedly took excursions in the neighbourhood, and tours through the more



distant and destitute parts of Scotland, to preach the gospel of the grace of God. He repeatedly visited England for benevolent purposes. Twice he made a preaching tour through some parts of the Sister Island, to promote the interests of our valued societies, and to preach Christ to sinners that were ready to perish; and many there are, in various parts of the kingdom, who well remember the fervency of his prayers, and the power and penetrating nature of his appeals respecting sin and salvation—the coming wrath, and the glorious redemption that is in Christ Jesus. Wherever he went, he was distinguished as the man of prayer, and the man of God.

Mr. Barclay was privileged to be the intimate friend of Fuller, and Ryland, and Sutcliff, and others of “*our fathers*,” who now rest from their labours, but who, in their day, were the glory of our denomination. He was their companion and aid when they visited the north on behalf of the Mission; and their letters to him, of which there are many among his papers, breathe the warmth and generous nature of their Christian friendship. He was also the correspondent of *Carey*, and *Marshman*, and *Ward*, and *Judson*; and in all the trials and triumphs of the Baptist Mission he ever took the deepest interest. The Serampore brethren especially shared his confidence and regard; and, as several of his own family were privileged to reside for a season at that loved spot, where the “*first three*” lived, and laboured, and died—where the gospel was first planted in Gangetic India—and whence the streams of the water of life have so long and so abundantly flowed to cheer, and fertilize, and bless the barren land of idolatry and spiritual death:—in that spot his interests and attachments, in his later years, were so concentrated that he seemed to live as much at Serampore as he did in Irvine. The writer regrets that the limits of this sketch forbid his giving any extracts from that valued correspondence by which he was accustomed to counsel and cheer his friends while seeking to serve Christ in heathen lands.

For many years Mr. Barclay was in the habit of preaching once every Lord’s day at Irvine, a considerable town in the neighbourhood of Kilwinning. After a time, to suit the convenience of the majority of the members, the Church removed to Irvine altogether: and there

Mr. Barclay finished his life of disinterested consecration to the service of God.

Mr. Barclay’s family, like most others, was frequently visited by the messenger of death. When a student in Glasgow, he lost his first-born son, who died in infancy. His second son, Robert, a youth of decided piety and great promise, died suddenly at Glasgow, in August, 1822, in the 23rd year of his age. In November, 1824, the Lord removed his beloved wife, who died in the faith of Christ, after a continued and painful affliction, which she bore with Christian patience and resignation. In June, 1837, his only surviving son, William Carey Barclay, died at Serampore, in the faith and hope of the gospel, after being usefully employed in that important station, for upwards of seven years. This latter stroke, though it had long been expected, fell heavily on the heart of the aged parent. He bore it, however, with holy acquiescence in the divine will. When the tidings reached him he was at Liverpool, whither he had gone on behalf of the Mission; and he announced the event to the family at Irvine in the following letter to Mrs. Leechman:—

“My dear Mary,

“I write at present, lest you should not have heard from India, to say that Mr. Mack had a letter from Mr. Marshman this forenoon, dated the 7th of June, in which he says, that “*Carey was then just breathing out life.*” And on the 9th, he writes a postscript, saying, that ‘he died tranquilly yesterday morning at half-past one,’ and that ‘his widow is wonderfully supported under her affliction.’ Our heavenly Father cannot err. His will is good. It is meet we should say, *Let it be done.* I should have liked had I been at home when these tidings reached Hamfield; but God has seen it right we should be apart from each other. I hope and pray that we may be enabled, with reverence for God, and confidence in him, and resignation to him, to receive this from his gracious and unerring will, and to feel pleased with whatever pleases him. He has long been preparing us for such an issue; let us not meet it as an unexpected or untoward event, but as one in which there is much to make us grateful and glad, since we doubt not he has gone to be with Christ, which is far better. In this dispensation, like all the others that have passed over us, our



light afflictions have been so strongly impregnated with infinite goodness and mercy, and distinguishing favour, as to make us forget the bitter, because of the sweet infusion with which it has been mixed. Oh! let us show how much we are pleased with his procedure! He has not dealt with any family we know as he has done to us; and Holy is his name."

The last public event in which Mr. Barclay took any very lively interest was the union of the Serampore Mission with the Baptist Missionary Society. To accomplish this desirable object he visited London in December, 1837, as one of the deputation to the Society; and none rejoiced more than he at the amicable agreement that was thus, in the Providence of God, so happily brought about. He considered it a peculiar honour to have been instrumental, in any degree, in helping forward this auspicious event. The writer recollects with what pleasure he frequently quoted the words of Isaiah, and applied them to this subject, "*And thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in;*" and often did he rejoice, that they were applicable to him and others, who were honoured to promote this union.

After this it soon seemed as if his work was done. His mind and body began evidently to be giving way. He took little apparent interest in any thing but his immediate duties as a minister of Christ. He spent much of his time alone; and appeared to be fast ripening for the world of purity and perfection. The last sabbath in which he was privileged to engage in his delightful work was the 17th of June, 1838. During the preceding week the Rev. Mr. Roe, the indefatigable Secretary of the Home Missionary Society, and the Rev. Mr. Pullar, of Glasgow, had been visiting Irvine, and had produced a very powerful impression by their energetic appeals to the church and the congregation. On the afternoon of the above-mentioned sabbath, Mr. Barclay said to the people, that instead of preaching a regular sermon, he would endeavour to follow up the impression that had been made by his respected brethren who had been paying them a visit. He first supposed that there might be a class of persons present who had heard the faithful warnings unmoved; he then addressed them, most faithfully and solemnly; and hav-

ing done so, he requested the congregation to rise, and he prayed with all fervency for those who were thus in a state of unconcern and indifference. He then supposed there might be another class—those who were merely alarmed by what they had heard: he addressed them; and then prayed for them particularly, as he had done for the preceding class. He then supposed there might be another class—those who were really convicted of their guilt, and anxious to find deliverance; he then addressed them in a manner suitable to their state, and again prayed, the third time, for those in this condition. The effect produced on the congregation was most striking. He then administered the Lord's Supper to the church, gave them his parting advice, left the chapel, and entered the house of God on earth no more!

When the writer of this brief sketch returned to the North, at the end of last June, to join Dr. Cox and Mr. Steane as the deputation to Scotland from the Baptist Missionary Society, he found Mr. Barclay confined to bed by a severe attack of influenza. In a short time he appeared to be rather improving, and we began to cherish the hope that he would be spared to us, and to the cause of Christ, for some time to come. In these expectations, however, he himself never participated. The writer of this spent the greater part of Thursday, the 12th July, at his bed-side. He then, for the first time, spoke to me plainly of his approaching dissolution. He began by saying, "Brother Leechman, I am hastening to death;" he then referred, in terms of deep humiliation, to what he termed his unprofitable life; regretting that he had lived so little to God—that he had been so unfruitful under the profession he had made—that he had done so little for the cause of God—for the good of the church—for the spiritual benefit of his family, and continued in this strain for a considerable time, mourning over his unfruitfulness and unworthiness, and confessing and deploring his guilt and depravity. I felt it humbling, in no ordinary degree, to hear one who had lived so near to God, walked so humbly with him, and laboured so faithfully and abundantly in his vineyard, for so many years, thus lamenting his deficiencies when he viewed himself and his services in the light of eternity; but, recollecting that these were "*the footsteps of the flock,*" I inquired whether, not-

withstanding all he felt of his unworthiness, when he turned to the Saviour, if he did not find all that he needed for support and comfort. "*Oh, yes!*" he said; and then repeated those beautiful lines of Cowper:

"Since the dear hour that brought me to thy foot,

And cut up all my follies by the root,  
I never trusted in an arm but thine,  
Nor hoped, but in thy righteousness divine;  
My prayers and alms, imperfect and defiled,  
Were but the feeble efforts of a child;  
Howe'er performed, it was their brightest part,

That they proceeded from a grateful heart;  
Cleansed in thine own all-purifying blood,  
Forgive their evil, and accept their good;  
I cast them at thy feet—my only plea  
Is what it was, dependence upon thee;  
While struggling in the vale of tears below,  
That never failed, nor shall it fail me now."

Up to the period of this conversation there appeared nothing to intimate that his end was at hand; but that night he became alarmingly ill. His medical attendant informed us that all hope was gone—he was rapidly sinking. He lingered with us till the morning of Friday the 20th July, edifying all who were privileged to be with him by his counsels and prayers, and by his peaceful triumph while passing through the valley of the shadow of death, and then, without a struggle or a sigh, his spirit took its flight to be "for ever with the Lord."

The universal respect in which Mr. Barclay was held, was testified by the large and respectable company who came from all quarters to follow his remains to the silent tomb. The Rev. C. Anderson, of Edinburgh, his long-trying and faithful friend, though contrary to Scottish custom, gave a short address at the grave. And on the following Sabbath the same friend and brother preached the funeral sermons; in the morning and afternoon in the Baptist Chapel, to a crowded audience, and in the evening in the Parish Church, which the clergyman, the Rev. John Wilson, A. M., with his accustomed liberality and kindness, very generously granted, as the audience could not otherwise be accommodated. The texts, in the morning and afternoon, were, "Be thou faithful unto death, and I will give thee a crown of life," and "The Lord grant unto him that he may find mercy of the Lord in that day." In the evening it was, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The discourses were as suitable to the occasion, as they were characteristic of the able and excellent preacher. "*Let me die the death of the righteous; and let my last end be like his.*"

## PLEASING GOD.

BY THE REV. JAMES SMITH.

I find Paul exhorting and beseeching his Thessalonians by the Lord Jesus, so to walk as to please God, and to abound therein more and more. 1 Thess. iv. 1. My mind is struck with the idea. I ask, Is it possible for a sinner to do anything that will please God? The reply is, No, not considered simply as a sinner; for they that are in the flesh cannot please God. But if the sinner has received Christ; if he is a believer in Christ for wisdom, righteousness, sanctification, and redemption; if he has put on Christ, and realized acceptance in the beloved; then he can please God. Being sanctified by the Holy Ghost; having his heart sprinkled from an evil conscience; looking to JESUS ALONE for

peace, acceptance, and salvation; he can now glorify God in his body and spirit, which are God's. O delightful idea, to please God! that God whom I had offended, whose law cursed me, whose justice once condemned me, whose wrath was once feared by me; to please him, and for him to take pleasure in me and mine, is truly delightful. Yes, for this purpose he redeemed me by the blood of his Son, taught me by his gracious Spirit, and led me into liberty and peace: that I might please him, he called me his child, gave me the spirit of adoption, and blessed me with all spiritual blessings in heavenly places in Christ. And I do find that when grace is in exercise in my soul, nothing appears



more desirable, nothing more sweet and pleasant, than having the opportunity and ability to please God.

God is pleased with the secret, heartfelt, fervent prayers of his people: the eye of divine compassion lingers with delight over the closet, the barn, or the chamber, where the Christian enters to pour out his soul before God. The secrecy honours his divine omniscience, the silence his omnipresence, the emptiness his mercy, the sense of unworthiness his grace, the plea his justice, the confidence his faithfulness, and the act as a whole, his paternal character and infinite love. The empty-handed, Jesus pleading, resolute petitioner at God's throne pleases him; no angel's harp yields such music, or ministers such delight. So also the feeble praises we present, he has condescended to assure us they glorify him; he comes and makes a home of them, he is so well pleased with them; hence the Psalmist addresses him, "O thou that inhabitest the praises of Israel." As the shechinah over the Mercy seat was enveloped in the smoke of the burning incense, so our God loves to be surrounded with the heartfelt praises of his people. O let us call upon him often, and praise him always, for thereby we please him. We are mistaken if we think prayer is only for ourselves, or that praise meets no return; prayer and praise please our God, and bring down blessings on our souls. Holy consistent walking in the world, in the family, and the church of God, is well pleasing in his sight: when the Christian is clothed with humility, ornamented with a meek and quiet spirit, filled with faith in Christ and his word, with love to God, his people, and poor sinners, and aims at the glory of God and the good of souls in all it undertakes, it pleases God; and this should be our ardent desire and constant aim. There is nothing which Jesus hath commanded his disciples, but it is pleasing to God, when attended to in a loving spirit, from gospel motives, and with a laudable design. In baptism the believer pleases God; he comes forth and professes before the world and the church that he is building on Christ alone for salvation; that he has renounced self, the world, and the service of sin; that Christ is his all in all; that he desires to honour him as his priest, by relying on his perfect atonement; as his prophet by receiving his instructions, and approving his command; as his king by walk-

ing in his ways and observing all his statutes. He professes he looks to Jesus alone for salvation, and yet holds himself under grateful obligation to obey. So also in the supper of the Lord, he meets the holy family at his Lord's command, in order to observe his precept and do his will; he there looks to Jesus, remembers the garden where he agonised and sweat blood, and the cross where he languished and died. He blesses the Father for his gift, Jesus for his condescending love and vicarious sufferings, and the Holy Comforter for the revelation of the facts in the word and to the heart. So in all the Christian does he may please God; in his meditations, plans, purposes, and actions; and in all he should study how he may please the Lord.

When the believer aims at pleasing God, he is most likely to be pleased with God. It is an awful fact, but a fact it is, that the Lord's own family are often displeased with him in his dealings with them. Perhaps there is no one person with whom we are so often offended as the Lord. He has managed the world for nearly 6000 years, and yet his people often feel, and talk as though it was but badly managed; the dispensations of his providence in every age, have produced and secured the welfare of all his saints, and yet they often complain as though all things were against them. We often find believers whom God has in mercy bereaved, or stripped of their idols, making it manifest that they find it very hard to forgive the Lord for what he has done. The Lord's ways never so well please us as when we aim in all things to please him. Jesus pleased him always and in all things, and he was pleased with his Father, kept his commandments and abode in his love, though his lot was the hardest that was ever endured. When we seek to please God in all things, we are most likely to please ourselves; we often find this a difficult matter, and so sure as we aim at it we shall miss the mark. We are not pleased with our prayers, our praises, our graces, our lot, or any thing we do; and it is generally going ill with us, if we are. But if we sought simply to please God more, we should look at self and our own things less; we should mourn over failings, grieve at short comings, and seek grace, that we may serve God acceptably with reverence and godly fear. A true Christian never can please or satisfy himself, but as he pleases God. If we



sought only to please God, we should doubtless please God's spiritual people more. How often do we grieve, vex, and displease members of the heaven-born family; and why? Very frequently it is because we are so unlovely in our tempers, ways, and deportment; so little like Jesus, so much like the world. But if pleasing God was our constant object, we should be much with God, and be often beholding as in a glass the glory of the Lord, and become changed into the same image, from glory to glory, as by the Spirit of the Lord. Like Moses coming from the mount, our faces would shine; or like Paul coming from the third heaven, we should, in the same sense as he did, please all men in all things. 1 Cor. x. 32, 33. Never are the Lord's right-minded saints so pleased with other saints, as when they discover by their spirits, actions, and aim, that they are endeavouring to please God: and we must not forget that it is written, When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Prov. xvi. 7. When we aim in all things to please God, we shall be able to make allowance for the feebleness and infirmities of others. We shall be less severe in our censures, more charitable in our spirits, and more condescending in our manner. The bitterness and uncharitableness of spirit in Christians often originates in mistaken views, supposed superiority, and aiming at a wrong end: if we only sought to please God, there must be more love, forbearance, and compassion among us.

Well, Paul beseeches us by the Lord Jesus to walk so as to please God, and abound therein more and more. As if he had said, If you have any love for that Jesus who laid aside his glory, assumed your nature, suffered your desert, obtained your release at the expense of bitter privations, dreadful agonies, and inconceivable sufferings, and who now pleads your cause at the right hand of the Father—then so walk as to please God. If you have any reverence for his authority whom the Father hath highly exalted, and to whom is given a name above every name, who rules over heaven, earth, and hell, and seeks your welfare in all—then so walk as to please God. If you have any concern for his glory who took so deep an interest in your eternal welfare, that he considered no sufferings too great, no shame too much, no burden too heavy to be en-

dured, or borne for your relief—then walk so as to please God. If there is any savour in his name, any power in his love, any respect for his word, any desire for his approbation—then walk so as to please God. You have the rule in his word to direct you; you have the motive in his love to influence you; you have the encouragement in his promise to incite you; you have the happiness that flows from his gracious presence and smile to allure you—O then walk worthy of the Lord unto *all pleasing*, abounding in every good work.

Can we consider this subject without feeling reproved? Can we look back upon our lives without grief and regret? Can we look from the subject to the cross or the throne without ardent desire and earnest prayer, that our God would pour upon us such a measure of his grace, and so much of his Spirit, as shall not only enable, but constrain us to walk so as to please God? Surely not, if we are under divine teaching, or are partakers of the grace of God. Never let us expect permanent peace, holy joy, or solid and lasting satisfaction, unless brought to walk, *habitually to walk* so as to please God. And let us remember that for this purpose we were chosen in Christ, put among the children, redeemed by the invaluable blood of the Lamb, blessed with the Gospel, visited by the Spirit, and are continued in the world. And let us also bear in mind that the Lord is not pleased with any thing of ours because there is any inherent excellence in it, or because it adds any thing to him; this cannot be the case: but as the parent is pleased with the acts of the child, because he is a child, and an object of complacency and love; and because what he does springs from love, is done because commanded, and with a desire to please: so our heavenly Father is pleased with the imperfect actings of his children when they aim at his glory, out of love to him as their God, and because he has commanded them so to act in his holy word. He views their persons in Christ, and accepts and testifies his approbation of their actions, as they come up before him perfumed with the incense of the dear Redeemer's merits. My brethren in the Lord, may we be enabled constantly to aim at pleasing God in all we do, and never consider that we have aimed at this sufficiently, but seek to abound therein more and more. Amen.

Cheltenham.



## BAPTIST WORTHIES.—No. II.

ABRAHAM CHEAVE.

Abraham Cheave, a useful minister of the Baptist denomination, and a sufferer for nonconformity, was born at Plymouth in the beginning of the seventeenth century, and brought up to the trade of a fuller. Crosby says, he "was ejected from Plymouth, and was afterwards minister to a numerous congregation at Looe, in Cornwall;" but Ivimey thinks there is no evidence "that he ever accepted a parochial charge, and therefore could not have been ejected." This good man could not boast of a long race of noble ancestors, neither did he make any claims to literary attainments, or University honours; but he was a companion of them who "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and his name deserves to be enrolled among "the noble army of martyrs." Convinced that adult baptism by immersion was the duty of all believers in the Son of God, he submitted to that rite A.D. 1648, and made a good profession before many witnesses. The church of which he became a member was at that time without a pastor, and entertaining a favourable opinion of his mental and moral qualifications for that office, invited Cheave to undertake it, which he did the following year. From authentic documents recording some of the principal events of his life, he appears to have been an eminent Christian—a laborious minister—and a patient sufferer.

The restoration of Charles II. A.D. 1660, was followed by royal profligacy—arbitrary principles—national degeneration—the violation of oaths—the collision of parties—and the oppression of non-conformists. Soon after this calamitous event, Mr. Cheave was sent to Exeter gaol for holding religious assemblies, contrary to ecclesiastical canons and intolerant laws then in force; but at the end of three months he was liberated with many companions in tribulation, in all probability owing to the coronation of the king. This liberty, however, was of short duration, for the king and his rulers took counsel together against all who asserted the rights of conscience, and refused to fall down and worship

the idol of Uniformity which the bishops had set up. Spies and informers, "certain lewd fellows of the baser sort," were dispersed through the kingdom "with authority and commission from the chief priests, that if they found any of this way, whether they were men or women, they might bring them bound" to the Star Chamber, or Court of High Commission.

Cheave saw the gathering storm, and in a letter written to his friends A.D. 1662, thus expressed his fears: "Some from our neighbourhood are sent to the ancient place of confinement, and I expect every day the same lot." That very year the Act of Uniformity drove from the Established Church 2000 of her most learned and useful ministers, after whose expulsion little remained but deserted temples—pompous rites—drunken priests—imperial strumpets—and a licentious monarch. Cheave was sent a second time to Exeter gaol, for holding unlawful conventicles, and obeying God rather than man. During his confinement he wrote letters to his friends, exhorting them to patience and constancy in suffering for the truth, and expressing his sympathy towards those "who (in his own words) have been visited by the constables again and again, summoned before the mayor, and fined for not coming to church." At the end of three years, permission was granted him to visit Plymouth, but his enemies finding him at liberty, sent him to the Guildhall, and procured an order for his perpetual banishment to the Island of St. Nicholas. In his "Patmos," affliction was added to his bands by the prohibition of intercourse with his friends—soldiers kept him a close prisoner—confinement and sickness undermined his constitution—and after passing through "great tribulation," he died in his place of banishment, March 5, 1668, a martyr to the rights of conscience, and a victim to religious intolerance. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration."

T. P.



I **EXHORT** and beseech you never to suffer so much as one day to pass, either through lazy negligence or too much eagerness in inferior studies, without reading some part of the sacred records, with a pious and attentive disposition of mind, still joining with your reading fervent prayer, that you may thereby draw down that divine light without which spiritual things cannot be read and understood. But, with this light shining upon them, it is not possible to express how much sweeter you will find these inspired writings than Cicero, Demosthenes, Homer, Aristotle, and all the other orators, poets, and philosophers. They reason about an imaginary

felicity, and every one in his own way advances some precarious and uncertain thoughts upon it; but this book alone shows clearly, and with absolute certainty, what it is, and points out the way that leads to the attainment of it. This is that which prevailed with St. Augustine to study the Scriptures, and engaged his affection to them—"In Cicero, and Plato, and other such writers," says he; "I meet with many things wittily said, and things that have a moderate tendency to move the passions; but in none of them do I find these words: 'Come unto me all ye that labour, and are heavy laden, and I will give you rest.'—*Leighton's Theological Lectures.*

### WORLDLY GREATNESS.

How little real satisfaction is derivable from worldly greatness is shown in an anecdote which Lady Colquhoun mentions in her work on "The World's Religion," and which was communicated to her by her father, Sir John Sinclair. "He was invited by a late eminent statesman, Lord Melville, then high in office, to spend new year's day with him at Wimbledon Common. He

arrived there the day before, and in the morning repaired to the chamber of his host, to wish him a happy new year. "It had need be happier than the last," replied Lord M.; "for I cannot recollect a single happy day in it." And this was the man who was the envy of many, being considered at the height of worldly prosperity!

### CONVERSATION WITH STRANGERS.

The late Mr. Roberts, of Llanbrynmair, was remarkably useful by his religious conversation with individuals. He was led to the formation of so important a habit by a little incident which occurred in the early part of his ministry. Asking a little child the direction of a person he was to visit, he was informed

it was her mother, and was led by her to the spot. He was afterwards told, that the mother said to the child, "You had the honour of walking with a minister of Jesus Christ." "No, mother," said the child, "I am sure it was not a minister, for he never spake to me a word about Jesus Christ."—*Leifchild's Counsels.*

### AN UNPERCEIVED DANGER.

One day Mr. Cecil called upon one of his hearers, whom he knew to be prospering in his worldly affairs; "I am concerned," said he, "to hear that you are getting into danger." "What danger?"

inquired the astonished hearer. "You are growing rich." The man took the hint, and escaped the snare.—*Leifchild's Counsels.*

### "YE ARE ALL ONE IN CHRIST JESUS."

SURE there's a gracious hand that binds  
Consenting hearts in one;  
The rest and centre of whose minds  
Is Jesus Christ alone.

Though various, yet they all combine,  
And all in Jesus meet,  
Claiming affinity divine,  
While prostrate at his feet.

Although they see not "eye to eye,"  
They, with a simple aim,  
Together journey to the sky,  
Their way, their end, the same.

Spirit of Love, descend and give  
More of the grace of love,  
That all the church on earth may live  
Like purer saints above!  
*Brosely.* J. SH—B—T.



## REVIEWS.

*The History of Protestant Nonconformity in England, from the Reformation under Henry VIII.* By THOMAS PRICE, D.D. In Two Volumes. London: 8vo. pp. 549 and 647. Price 24s.

Had princes and legislators been wise, Nonconformity would never have existed. They might have prevented it effectually; and they would have done so, had they taken Equity for their fundamental principle, or the New Testament for their religious code. An Establishment is necessary to give birth to Nonconformity, and wherever this is found, Nonconformity is sure to appear. There is no Nonconformity in the United States of America; and there is no country in which the Church is united with the State, where Nonconformity does not occasion trouble. The history of Nonconformity is the history of certain effects which have arisen from the application of secular power to the support of religion: it is the history of endurance of wrongs, of efforts to dissuade, of entreaties to forbear, of attempts to disarm the assailant, and of resistance to his attacks. Rulers often lament the prevalence of Nonconformity, and orators descend on its disastrous consequences; but they should all remember that it is not the victim from whose wounded limb the blood is flowing, that is responsible for its unsightly appearance on the ground, but the aggressor whose arm inflicted the blow.

Coercive Religion has been the principal cause of the troubles and struggles and revolutionary movements which have disturbed this island during the three last centuries. Including in the term religion the spurious as well as the genuine, we venture to assert that the application of force to the support and propagation of religion has done more to divide, to disorganize, and to afflict the British community, than all the other errors of the people and of their governors together. The operations of coercive power have produced suffering; the adoption of plans for the augmentation of coercive power have produced alarm; and a spirit of resistance has been aroused, which has perplexed, annoyed, and sometimes subdued the dominant party. Confu-

sion has ensued, but whatever else might sink, the coercive principle has always been the first to show itself above the waves; it has again displayed its ascendancy, again distressed the community by its oppressions and schemes, and again stirred up a resistance too strong for the tranquillity of its employers. Coercive Religion in the days of the last Henry and his daughter Mary, sent martyrs to the stake, and filled the friends of knowledge and liberty with dismay, resisting the spirit of reformation arising in the land, and endeavouring to maintain that established system by which all Europe had been long enslaved. Coercive Religion under Edward, Elizabeth, and the first James, consigned some to the flames, some to the gallows, and thousands to the dungeon, in its efforts on behalf of Royal Supremacy, and the subserviency of conscience to the pleasure of the sovereign. During the term of years in which Charles the First and his Archbishop, Laud, were able to carry into execution their despotic plans, Coercive Religion, in its determination to exterminate every thing hostile to their combination of Romish principles and monarchical tyranny, drove multitudes from their homes to the wilds of America, amerced, imprisoned, and mutilated complainers and remonstrants, and eventually raised up a spirit by which Episcopal Rulers and Episcopacy itself were laid prostrate. But Coercive Religion was still the religion of the powerful. The Presbyterians were as madly intent upon uniformity as the Episcopalians had been, and as inveterately hostile to toleration. So, it is not to presbyterianism, or to episcopacy, or to popery, that we are to trace the persecutions and conflicts which have distracted the community, but to that coercive principle with which they all have some affinity, though not an affinity equally strong, which they have all resisted in others and retained themselves. The History of Nonconformity is the history of struggles, by whomsoever made, against this Coercive Religion, which mankind have so long delighted in, which is Protean in its forms, but which is of all earthly powers the most destructive to human peace and happiness.



The work before us furnishes a fine illustration of these principles. The first volume was reviewed at the time of its appearance in the late series of this periodical; and those of our readers who possess the twenty-eighth volume of the Baptist Magazine will find in it an able article in which justice is done to its merits. The second volume commences with the reign of Charles I., and concludes with the end of the Protectorate. It treats therefore of a critical and eventful period in British history, and one respecting which misrepresentation is remarkably prevalent. The erroneous views of persons and facts pertaining to these times which are given in the historical works generally used in fashionable schools have an influence, baneful now, and sadly ominous in regard to the future. There is perhaps no sign of the times more discouraging than the prevalence of prepossessions among educated young people, which they have acquired from those miserable perversions of history which were put into their hands at school, and which perhaps comprise the whole historical knowledge of their instructors. The wealthier classes of Dissenting parents have brought upon themselves a heavier responsibility than they suspected in confiding the education of their children to the adherents of a state church, sometimes contenting themselves with the belief that the head of the establishment was pious, sometimes not scrupulous even respecting that; or placing them with those who were themselves Dissenters, but who deemed it politic to exclude their dissenters from the school-room. The indifference of Nonconformist parents to the instruction of their children in principles for which their ancestors bled, whose sepulchres they adorn, and whose names they transmit to their descendants, is bringing forth its fruit, and that fruit is bitter. Let not the blame be cast on those who subsequently strive in vain to make the good seed flourish in ground pre-occupied with thorns; let not the result be imputed to circumstances which merely occasion an ultimate abandonment of the principles of their forefathers; but let it be referred, as in justice it ought, to the folly which preferred fashion and accomplishments to truth and evangelical virtue. Such a work as that before us is adapted, however, to rectify, as far

as is now possible, these erroneous impressions. It is adapted to give just views of the leading characters, important events, and operative principles of the ages to which it refers; its style is appropriate, and its spirit unexceptionable, while its subject is at the present time one of transcendent importance. It ought to be read by all our young people, and by many of their elders.

The following specimen will perhaps remind some readers of the saying of Solomon, "That which hath been is now, and that which is to be hath already been":—

"The character and theological position of Laud have been severely debated. The admirers of his policy have portrayed them in flattering colours, while his opponents in their indiscriminate censures, have failed to trace those nice distinctions, the perception of which is requisite to a due appreciation of the man. The charge of popery was frequently preferred against him by his contemporaries. It is found in the records of parliament, as well as in the writings of theological disputants. It was maintained by several members of his own church, and was reiterated by the puritans with an accumulation of evidence which might well impose on common minds. Yet an impartial investigation of the case proves that the charge was but partially true. Educated in a Protestant church, he evinced a singular tendency of faith towards the doctrines of the papacy, and substituted for the simpler rites of the former, the gorgeous decorations and superstitious observances of the latter. His habitual aim was to approximate the doctrine and worship of the English church to those of Rome. The language of Hooper, and Ridley and Latimer was consequently abandoned, and the church of Rome was spoken of as the mother church which retained the faith once delivered to the saints, notwithstanding her partial corruptions. The communion table was turned into an altar, and a crucifix was frequently placed over it; pictures were set up or repaired; the apparel of the clergy was rendered more gaudy, and mystical rites were introduced in the consecration of ecclesiastical edifices. Laud was the great patron of these innovations, as well as of those doctrinal approximations to Rome which were advocated by Andrews, Montague, and others. There was scarcely any doctrine of the papacy which did not find its advocates amongst the bishops who constituted the party of Laud; and he himself on innumerable occasions, evinced an entire accordance with their views: The invocation of saints, prayers for the dead, auricular confession, and a doctrine respecting the sacrament scarcely distinguishable from transubstantiation, found a

ready and zealous advocacy on the part of the romanizing clergy of this faction.

"Such was the opinion of Laud's protestantism at Rome, that a cardinal's hat was tendered him on the very day he received intelligence of Abbot's death. Though he did not accept it, his refusal must have been faltering and half-hearted, as the offer was renewed a few days afterwards, and is noticed in his diary in terms which sufficiently bespeak the vacillating state of his mind. His true position in reference to the papacy is accurately pointed out by May, in the distinction which he institutes between the court and the church of Rome. To the former Laud was hostile, but to the latter his aversion was very limited, if it did not give place to friendship. 'The doctrine of the Roman church,' says May, 'was no enemy to the pomp of prelacy; but the doctrine of the court of Rome would have swallowed up all under the pope's supremacy, and have made all greatness dependent on him; which the archbishop conceived would derogate too much from the king in temporals, (and therefore hardly to be accepted by the court) as it would from himself in spirituals, and make his metropolitical power subordinate, which he desired to hold absolute and independent within the realm of England, as if he had been an English pope.' Laud's ambition and selfishness continued him a Protestant, when his general spirit, and the complexion of his theology, strongly inclined him to the Catholic church. Had the pope been as accommodating as himself, a compromise would probably have been effected, by which the church of England, retaining some of her peculiarities, would have been re-united to the papacy. But the course of events was unfriendly to such a scheme; and the countenance it received from Laud and others only served to involve their protestantism in suspicion, and to render them the objects of popular detestation. The charge of popery, therefore, as preferred against Laud is incorrect, if it is meant to denote an acknowledgment of the pope's supremacy, and an actual reconciliation to the Catholic church. But if it is to be understood in another and more restricted sense, it may be much more difficult to deny its truth. In every thing but the accidents of his position, Laud was a Catholic. His temper and superstition, his fondness for ceremony, his zeal for the elevation of the priesthood, and his hardheartedness and cruelty, all bespoke him the disciple of that system which reigned at Rome. He was out of his place in a Protestant church. It did not befit either his spirit or genius, but exercised on his superstitious and sanguine mind a deadening power from which he sought relief in the strange rites and gorgeous ceremonies which he borrowed from the papacy. Under his administration the church of England wore the apparel and spoke much of the language of Rome.

The doctrines of her founders were rejected, and the books which had advocated her cause, and recorded the sufferings of her martyrs, were discountenanced or suppressed.

"Laud devoted himself with unscrupulous zeal to the service of his master, and for a season his triumph was complete. His barbarous cruelty struck terror into his opponents, and induced an apparent compliance with his will. But the success of his policy was delusive. An indignant sense of wrong pervaded the public mind. The humanity and religion of the nation were outraged; and their groans though suppressed for a season, ultimately broke out in a voice of thunder which astonished and alarmed the superstitious and guilty minister. It is justly remarked by Welwood, that it was in great part to the indiscreet zeal of a mitred head, that had got an ascendant over his master's conscience and councils, that both the monarchy and the hierarchy owed afterwards their fall." pp. 48—52.

"These proceedings of the archbishop, though they struck terror into the timid, were not permitted to pass without severe animadversion. Numerous pamphlets issued from the press, in which he was represented as the great enemy of his country, and the corrupter of the worship of God. His puritan opponents, aware that no mercy was to be expected at his hands, threw themselves with ominous resolution into the struggle. They embarked their lives in the contest; and appealing to the judgments and passions of their countrymen, endeavoured to arouse them to a sense of the common danger. Laud saw their policy, and attempted to defeat it by obtaining a decree from the Star Chamber, which laid the press under severer restrictions than it had yet endured. No book was to be printed unless licensed, with all its titles, epistles, and prefaces, by the Archbishop, or the Bishop of London, or by their appointment; and within the limits of the universities, by their respective chancellors or vice-chancellors; under the penalty of the printer being disabled from following his vocation, and incurring such other punishment as the Star Chamber or the High Commission Court should think proper to inflict. No foreign books were to be offered for sale till a catalogue of them had been furnished to the Archbishop, or the Bishop of London, one of whose chaplains or some other person appointed by their lordships, was to be present when such books were unpacked and to examine them. All schismatical or offensive books discovered on such occasions were to be taken to the aforesaid bishops, or to the High Commission, that their authors might be punished. The printing in foreign parts of English books, or books whereof the greater part was English, whether formerly printed or not, was strictly forbidden, and new editions of works already licensed were not to be



printed without renewed permission. And, finally, it was ordered, that if any person not an allowed printer, 'shall presume to set up a press for printing, or to work at any such press, or set and compose letters for the same,' he should be set in the pillory and be whipped through the city of London.' By these measures the dominant party hoped to prevent the circulation of opinions hostile to their views, and to deprive the victims of their tyranny of that sympathy and encouragement, which the narrative of their sufferings was found to awaken. The policy of the popedom was thus imitated by the rulers of a Protestant church, to the great scandal of their profession, and the manifest injury of the cause they professed to serve." pp. 116—118.

The qualifications of Dr. Price as a writer of history are of a high order. He possesses a more cordial attachment to truth, and a greater superiority to prejudice, than is generally seen in men who have mingled themselves with the contests of even departed generations. His approbation and disapprobation of individuals and parties are expressed plainly; yet he ever shows himself ready to make allowance for the position of persons whom he believes to have been in the wrong, and to give them credit for any thing praiseworthy in their character, while he is also willing to acknowledge the faults of others who were on the whole the friends and champions of truth. A more candid and honest expositor of the transactions of bygone times need not be desired. This, it will be readily perceived, is of the first importance. What we want from the historian is truth. Truth mingled with error may be more pleasing to the mind, and more subservient to a present purpose, than truth that has passed through the crucible; but it is not the shining dross that is valuable, it is the pure gold alone. That historian will be the most useful in promoting a righteous cause, eventually if not at first, who is most careful to judge righteous judgment, to separate fact from fiction, and to give to every one his due. Now we think that any stranger to Dr. Price, possessing a discriminative mind, and a competent acquaintance with the times concerning which he writes, however much he might differ from him in some of his views, would be led, by the perusal of these volumes, to conceive of him as an eminently candid, impartial, and upright man.

The style in which he writes is also the proper style for history. It is not splendid or remarkably exciting, but it

is grave, neat, and very perspicuous. The reader never has to go back a sentence or two that he may determine by re-perusal what the author meant: he sees it at once without any effort. His attention is never called away from the matter to the words: he reads on without thinking of the style, as the author apparently wrote, intent only on facts and principles.

We cannot, however, yield to the author's wish that the work should "be regarded as complete, and himself as free from any obligation to carry it further." Ended it may be, but complete, as a History of Nonconformity, it cannot be, while the times of the restored Stuarts are veiled in silence. One more volume, at least, is requisite to cause the work to correspond with its title. Aware as we are that such performances as this involve a consumption of time far greater than readers in general would suppose, and that instead of remunerating the writer they are almost always a heavy charge upon his purse, we do yet hope that the author will see the propriety of making whatever sacrifice may be requisite, to carry forward a work which is admirably adapted to assist in the establishment of that kingdom which cannot be moved. If the public will do their duty as purchasers, and take care that he shall not sustain loss by what he has done, we think that his Christian patriotism will induce him to persevere in an undertaking of which he has so honourably performed the greater part.

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*The Variations of Popery.* By SAMUEL EDGAR. Second Edition, revised, corrected, and enlarged. London: 8vo. pp. 551. Price 12s.

WHEN we take up the records of the New Testament, and mark the origin and progress of Christianity, as its doctrines became developed, its spirit exhibited, and its designs unfolded, we are altogether astonished and delighted at the picture of unearthly purity and celestial loveliness which then stands before us; a likeness drawn by the simplest men, without a word of eulogy or challenge of admiration, proclaiming in all the honesty of unsophisticated minds, "That which we have seen and heard declare we unto you." And, in the portrait thus presented, with more or less fulness, by so many different persons, of very different habits and temperaments,

how complete the resemblance, how identical the features! Amongst a people oppressed and crushed by foreign tyranny, surrounded by nations of idolatry, whose superiority in the arts and sciences of civilized life threw a lustre on the debasing rites and monstrous vices of paganism;—amongst a people haughty in their degradation, fierce, turbulent, factious, and vindictive to the last degree; inordinately attached to the outward forms of an ancient ritual, the ceremonies of which they had multiplied and exalted above moral duties; boasting their descent from a high and holy ancestry, and despising all others with an indignant contempt;—amongst such a people, in such circumstances, Christianity arose like a beautiful vision, mildly radiant, seen in relief on a dark and lowering horizon. Declining the aid of state patronage, unsolicitous of the protection and favour of the great, the kingdom she sought to establish was “not of this world.” Every carnal weapon of force or fraud she abjured; she made her statements to the understanding, her appeals to the conscience. She had no attractions for a worldly mind, she promised neither “silver nor gold” to her followers, her rites were few and simple, her precepts of the purest morality, parade and ostentation she abhorred, she had no altars, no priests, no hierarchy, hers was a community of brethren bowing to no earthly jurisdiction, acknowledging no human being as their head, for whom one “great high priest” officiated, “who is passed into the heavens, even Jesus, the Son of God.” Her spirit was love, and her sympathies were with the “meek and lowly in heart.” With a majesty which comported with her heavenly origin, with a courage and power of endurance arising from the sanction and support of Omnipotence, she united a tenderness which shrunk from the infliction of an injury even on an enemy or persecutor; she bore in her heart “good will to man;” and was the representative of him who was “holy and harmless,” and who in his dying agonies, breathed out a forgiving prayer for those under whose atrocious ingratitude he was sinking in the arms of a cruel death.

If we now look at Christianity at any period subsequent to the reign of Constantine, especially during the middle ages, —or rather to that which assumed the name and form of Christianity, while the

true church was “in the wilderness,” how lamentable a contrast is exhibited! Then, completely secularized in its spirit, its glory was in dominion, and wealth, and power. Its weapons were no longer truth and reason, but the curse of the Vatican, the sword of the crusader, and the tortures of the inquisition. Doctrines of human invention, the most monstrous, were propounded as articles of faith, the simplicity of Christian worship was lost amidst a gorgeous display of all that was most pompous in the Jewish ceremonial, and in pagan rites. Over the whole system, extending its domination through no small part of the world, sat one “in the temple of God,” presenting himself to the world as a god, claiming the power to coerce and dethrone kings, to dissolve the obligations of oaths, to grant pardons for sin, and to bind and loose the conscience. The fraternity of primitive disciples and laborious pastors, who were taught to “call no man master on earth,” was succeeded by a splendid hierarchy of superiors and subordinates, exacting implicit obedience as “lords over God’s heritage,” and employing the secular arm to punish with loss of liberty or life all who should venture to deny their authority, or refuse unqualified submission to The Church. Such was popery in its palmy days.

The mischievous effects of such a corruption of Christianity are beyond calculation. When truth is opposed we stand prepared for its defence; it is when error becomes its ally that truth is placed in the greatest jeopardy. In this system a large proportion of evangelical doctrine was retained. Christianity received high homage, and the Saviour was confessed as Lord of all; while incongruities so many and so various were blended with the truth, that its saving power was neutralized, it was smothered beneath a superincumbent weight of worldliness and paganism, and its light had to pass through a medium which threw out only glaring colours and fantastic shapes. This appeared indeed to be the very master-piece of Satan’s devices. Persecution had been tried for ages, and it failed; a new plan is adopted. The fiend of darkness could not succeed till he practised “as an angel of light.” And thus was Christianity so perverted and changed as to raise a question whether in this form it were a benefit or a curse to mankind.

Many were the efforts, in almost every



age, to resist the encroachments of this power, and to restore Christianity to something like its primitive simplicity; but they were as often crushed, and myriads of lives were sacrificed, in asserting the dominion, and maintaining the integrity of the Church, till, by a concurrence of circumstances, a considerable proportion of its ecclesiastical domains was wrested from it by "the Reformation of Luther," and an immense mass of error was removed from the separated portion of this once compact and widely extended, spiritual empire.

The Reformation was far, very far, from bringing back Christianity to its ancient purity; but it did enough to rouse the mightiest energies of Rome to resist these encroachments on her power, and to recover her lost territories. Every means was employed, every artifice tried, to regain especially so fair a province as Britain. A determined conflict was carried on during many reigns. Sometimes, as in the days of Elizabeth, the "old religion" appeared trodden to the earth, though hissing and writhing under the foot that crushed it; at other times, it re-asserted its supremacy for a season, as under Mary; or made attempts, with great hope of success, as under the second James, and with less favourable auspices in the following reign. In this warfare, not only physical force was employed, but the press sent forth its legions to the field of conflict; many a ponderous folio, like moving masses, went fearlessly to the pitched battle; and the more desultory strife of pamphlets was unceasing. All learning, all logic, the fathers and the schoolmen, reason, wit, ridicule, and abuse, were unsparingly employed; in the various modes of attack and defence. Till, at length, all hope from physical force was lost, and the more harmless, but not less violent, contentions of polemic theology gradually subsided. A calm succeeded the storm.

How strange it seems, that in the tumultuous agitation with which the ocean of human affairs has been vexed, from the commencement of this century, or a little before, popery should be again brought to the surface; and in such a form and aspect as to be again attracting public attention. Of the popish controversy but little was heard in England for some time; and but little was known of popery itself, save in the pages of volumes that were seldom opened, and

especially in Fox's Book of Martyrs. Fairly overpowered, and apparently exhausted from its long struggle for ascendancy, it seemed contented with being allowed to exist; it appeared to succumb with patience under the pressure of laws unfavourable to its progress, and willingly to retreat into obscurity to escape from that public odium which pursued and overwhelmed it. But now, after a long period of humiliation, it stands up erect, bold in its bearing, and vigorous in its efforts, as though the slumber of ages had only renewed its powers. Both the spirit of intolerance, and the increased liberality of the present times, have, we believe, contributed to the resuscitation of its dormant activities. The inveterate bigotry of the high church and Tory party has had its full share in this. By resisting, so long and so fiercely, the concession of those civil rights, which could not without injustice be withheld, a considerable reaction was produced in the public mind, favourable to those who appeared to be suffering wrong. The highest powers, and the most brilliant oratory of the British senate were, session after session, employed in establishing the claims of their Roman Catholic fellow-subjects to the full possession of all the rights of British citizens, and in repelling those objections, unravelling those sophistries, and exposing those dogmas of intolerance which were arrayed against them. Thus the sympathies of many became, in a measure, enlisted on the side of a religion and a church, the very name of which had for some time excited only pity or indignation, and a remarkably altered tone of feeling in writing and speaking of popery was evident. And the victory which was at length achieved, the manner in which what was termed Catholic Emancipation was wrung from the reluctant partisans of ecclesiastical toryism, gave to a crest-fallen and dispirited remnant of Roman Catholic England, new hopes and new courage. To this must be added, the increasing liberality of the age, which has been willing that, among all other claimants on public attention, the Romish Church should be allowed without disturbance to urge its almost obsolete pretensions, and to speak fairly for itself.

Another circumstance, in the present position of popery in Britain, must also be taken into the account. The Church of Rome, in this and in the sister isle,

thrown on her own resources, unfettered by any state alliance, has learned the power of "the voluntary principle," and "out of weakness has become strong." Now she advocates education, disclaims coercion, declares persecution to be abhorrent to the Catholic church, and affirms the past outrages committed in her name, and the vices and crimes which stain her history, to be only abuses, and not things inherent in the system, and calls for a dispassionate examination of her claims, as represented, not by her enemies, but by the authorized expounders of her doctrines. But in this new mode of warfare she is embarrassed by a grievous difficulty. An essential principle of this church is its *infallibility*, and its constant boast its *unity*. The reproach which the Church of Rome has ever cast on Protestants is, the want of both these, and, as the necessary result, endless diversities. This was the great argument of the redoubtable champion of the papal communion when so vigorously assaulted by the Reformers of his day. And with so much dexterity and force did the celebrated Bishop of Meaux employ it, that the publication of "The Variations" was received by the whole popedom with shouts of applause, and with the proudest exultation of what they conceived to be a triumph.

A translation of this work has been recently published by a Roman Catholic bookseller of Dublin, in order to assist, no doubt, in the renewed warfare which popery is now so briskly waging. The substance of the argument is this; truth is one, error is multiform; truth remains immutable, error is ever changing; truth therefore has antiquity as its voucher, error presents the appearance of novelty. All the departures from the Church of Rome, and those especially occasioned by the Reformation, are novelties, exhibiting endless diversities, differing from each other, as well as from the ancient church; and therefore Protestantism, in every shape, bears on its front the marks of error.

This charge has often been retorted on the Papal church; but we are not aware of any author who has gone over such a breadth of ground, and entered on so great a variety of proof to bring home the accusation as Mr. Edgar. His object is to fight popery with its own weapon, and to show, that if there is any truth in the principle on which Bossuet conducts his argument, the Church of Rome is the

most heretical community that ever existed.

"The subject is the diversity of doctors, popes, and councils, among themselves; with their variations from the apostles and fathers: and these fluctuations are illustrated by the history of the superstitions which have destroyed the simplicity, and deformed the beauty, of genuine Christianity."—p. 10.

In an introduction, which itself is an epitome of the whole argument, Mr. Edgar endeavours to obviate the objections of Bossuet, and exhibits in a very pointed and caustic manner the insane vagaries, the fantastic fooleries, which have been sanctioned or tolerated in the Church of Rome. Our author then proceeds to show the "*Variations of Popery*," in seventeen chapters, under the following titles. *The Popes—The Councils—Supremacy—Infallibility—Deposition of Kings—Persecution—Invalidation of Oaths—Arianism—Eutychianism—Monothelism—Pelagianism—Transubstantiation—Communion in one head—Extreme unction—Image worship—Purgatory—Celibacy of the clergy.*

It will be perceived, from the various topics which this enumeration includes, that Mr. E., in pursuing his object, has taken in nearly every point of the controversy. The list of fathers and popish authors from which he quotes, and which seem to have been ransacked for evidence, is enormous, comprising upwards of 500 volumes, no small proportion of which are unwieldy folios. The author, however, seems to have pursued his task *con amore*. To use his own words—

"He travelled a long, but delightful journey, through whole fields of authorities in ancient and modern languages; in which, during his progress, he pillaged the pages, and rifled the annals of Romish and reformed controversy. These, he knows, have supplied a vast mass of matter, which he has endeavoured to condense."—page xv, preface.

Mr. Edgar has, we think, completely succeeded in exposing, in a manner which will not admit of a satisfactory reply, the ridiculous pretensions of the Church of Rome to infallibility, unity, and, in its peculiarities, to antiquity. And, if any thing had been wanting, to bring fully out the boundless absurdities and monstrous abominations which its history furnishes, this work would have effectually accomplished it.

The style of this production is throughout vigorous and lively. Its tone is not that of the cautious inquirer, the cool



reasoner, or the wary polemic; we find in it but little of that mild and urbane casuistry which distinguishes such writers as the author of "The Scripture Testimony to the Messiah;" perhaps the nature of the work required, or at least admitted, the employment of more keen retort, of the cutting play of wit, and the bite of sarcasm, as its object was to expose the vain pretensions of boundless arrogance, and to lift up the veil which covered the gross absurdities of an exclusive church laying claim to infallibility. The writer does not profess to be an inquirer, but a censor; his object is to attack, not to defend. He enters a desecrated temple with a scourge, to drive out those who pollute it. He does not come with the concealment of a spy, nor with the olive branch of the negotiator, but as a declared enemy, with all the apparatus of war, neither giving nor receiving quarter: every weapon that can discomfit and annoy, and create confusion in the hostile ranks, he employs with an unsparing hand.

"This work makes no pretence to conceal the deformity of Romanism. The author disdains to dissemble his sentiments. Interested for the good of his fellow-men of every persuasion, he is unacquainted with the art of disguising absurdity, for the low purpose of flattering to partizans, or obtaining the praise of modern liberalism. He knows the woe pronounced against such as 'put darkness for light, and light for darkness,' and say, 'peace, peace! when there is no peace!' He intends in the following pages an unmitigated and unrelenting exposure of antichristian abominations. He would, like an experienced surgeon, examine every ailment, probe every wound, and lay open, without shrinking or hesitation, every festering sore. He would expose the moral disorder, in all its hateful and haggard frightfulness, to the full gaze of a disgusted world. This he would do, not to give pain, or gratify the malignity of men; but to heal the wound, cure the disease, prevent the spread of the distemper or infection, and restore the sufferer to health, strength, and activity. He would teach the patient the malignancy of his complaint, and warn the spectator to flee for fear of contagion. The medicine he would, like the skilful physician, suit to the symptoms, and apply caustic when a lotion would be ineffectual. Ridicule may be used, when, through the perverseness of man, or the inveteracy of the malady, reason has been found to fail."—Pref., p. xiv.

We do not, we must confess, approve of even an apparent want of candour in the treatment of an adversary, such as

the remark concerning Bossuet, p. 3; and that respecting the Irish Catholic bishops, p. 247; nor can we admire a *jeu d'esprit* which borders on profaneness, as that, p. 94, concerning the debauchery of Sextus IV. p. 90; nor that which refers to the sixteen popes who "were foresworn," p. 94.

The following is a fair specimen of the manner in which our author treats his subject:—

"The Basilian and Florentine schism, which was the thirtieth in the papacy, troubled the spiritual reigns of Eugenius and Felix. This contest presented the edifying spectacle of two popes clothed in supremacy, and two councils vested with infallibility, hurling mutual anathemas and excommunications. Martin, who had been chosen by the Constantian convention, had departed, and been succeeded by Condalmerio, who assumed the name of Eugenius. The Council of Basil deposed Eugenius, and substituted Felix. Eugenius assembled the Council of Florence, and excommunicated Felix and the Council of Basil. . . . The two rival pontiffs and councils soon began the work of excommunication. Eugenius hailed Felix, on his promotion to the pontifical throne, with imprecation and obloquy. He welcomed his brother, says Poggio, his secretary, to his new dignity, with the appellations of Mahomet, heretic, schismatic, antipope, Cerberus, the golden calf, the abomination of desolation erected in the temple of God, a monster that had risen to trouble the church and destroy the faith, and who, willing not merely to overthrow a single state, but to unhinge the whole universe, had resigned humanity, assumed the manners of a wild beast, and crowned the iniquity of his past life by the most frightful impiety. His Infallibility, among other accomplishments, discovered in this salutation, a superior genius for elegance of diction and delicacy of sentiment. Luther, so celebrated for this talent in his answers to Leo and Henry, the Roman pontiff and the English king, was, in this refinement, when compared with his holiness, a mere ninny. Eugenius complimented the Council of Basil with similar compliments and benedictions. . . . Felix and the Basilians, however, did not take all this kindness for nothing. The holy fathers, with their pontiff at their head, returned the Florentine benedictions with spirit and piety. Their spiritual artillery hurled back the imprecations, and repaid their competitors' anathemas. The Basilians, with devout cordiality, nullified the Florentine Council, and rescinded all its acts. The Basilian congress indeed cursed, as usual, in a masterly style. But Felix, through some defect of intellect or education, was miserably defective in this pontifical accomplishment. . . . Felix, in latter days, seems to have been

the only one, who, in this respect, disgraced his dignity."

It would be difficult, we conceive, to furnish from the records of authentic history, a parallel to those crimes and atrocities of every kind which are acknowledged even by Popish writers, to have distinguished these "successors of Peter," and "vicars of God," who presided over a holy and infallible church. The chapter on PERSECUTION presents a most frightful picture of enormities perpetrated in the name of Christianity, from which we designed, had our limits permitted, to have made some extracts.

Notwithstanding some few exceptions, this work of Mr. Edgar is a valuable addition to our catalogue on the Popish controversy; and, for reasons already stated, we consider it as highly seasonable. The authorities, which of

themselves might form a small volume by a little bibliopolic management, are given at the foot of the page; and no statement appears to be made, or charge advanced, without adducing a reference to justify it. To any one who wishes to examine for himself the history and peculiarities of the Romish church, and to make himself master of a controversy which is now acquiring renewed interest, and which will probably force itself still more strongly on public attention, this work will be found highly useful, not only for the information which it imparts, but for the sources to which the reader is directed for authorities on every disputed point between Catholics and Protestants. The value of this edition, which is the second, is increased by a copious index at the end of the volume.

## BRIEF NOTICES.

*On the Education of the People of India.* By CHARLES E. TREVELYAN, Esq., of the Bengal Civil Service. London: pp. 220. Price 6s. cloth.

Plans for the promotion of general knowledge in India are divisible into three classes. To some it has appeared desirable to infuse European science into the native mind by means of works in the vernacular languages. A more influential body has long contended for the encouragement of the Sanskrit and the Arabic, as the best *media* for diffusing light in countries in which they have long been regarded as the learned tongues. A third party, which has now happily gained the ascendancy, maintains that it is practicable and expedient to make English the general language of literature and philosophy, in all the realms which are subjected to British sway, by rendering it the basis of a liberal education in the colleges which are sustained by government, and a preparative for official eminence. Now, as Sanskrit is intimately connected with Hinduism, and Arabic with Mahometanism, the superior tendency of this latter course to promote an acquaintance with Christian truth must be evident at a glance; and Mr. Trevelyan argues for it zealously, and we think successfully, on those grounds which will be most readily appreciated by philosophers and statesmen. The views which he gives of the eagerness of the natives to acquire English literature, and of its rapid diffusion, are very exhilarating. This gentleman has done much in the East for the interests of India, and we

hope that this volume, published since his return, will advance his philanthropic designs. It ought to be read by every one who is engaged in active efforts to promote the welfare of the Oriental nations.

*My Mother's Stories; or, Traditions and Recollections.* By ESTHER COPLEY. London: pp. 252. Price 5s. cloth.

These tales are entitled, The Orphans—Maiden Ladies—The First Servant—Vicissitudes—The Emigrants—The Vanity of Human Wishes; or, the Separated Child. They are not connected with each other, and the latter three are so immeasurably superior in our view to the former three, that for once, we advise the purchaser to begin in the middle. When he has read *The Emigrants*, he will wish to read every production of the same pen which his volume contains; but, were he to begin with the first, he might perhaps doubt whether the remainder would requite him for perusal. It needs scarcely be said of any thing that bears the name of Mrs. Copley, that the tendency is good, and that a desire to instruct as well as to please, is obvious.

*The World's Religion, as contrasted with Christianity.* By LADY COLQUHOUN. Edinburgh: 16mo. pp. 218. Price 3s. 6d. cloth.

Not having been previously acquainted with Lady Colquhoun's writings or character, we have received from this volume unexpected pleasure. The essential difference between the religion of the worldly, and that of the



true Christian, the connexion between holiness and happiness, and the dangers arising from intercourse with the world, are illustrated throughout in a manner which may be beneficial to readers of every class. We rejoice that the sentiments which this work is intended to convey, will be promulgated in the circle in which the writer moves, in a form which is at once attractive and judicious.

*Socialism, as a religious Theory, Irrational and Absurd. The first of Three Lectures on Socialism (as propounded by Robert Owen and others), delivered in the Baptist Chapel, South-Parade, Leeds, Sept. 23, 1838. By JOHN EUSTACE GILES, Minister. London: 8vo. pp. 48. Price 6d.*

In many parts of the land, the abominations of that system which is advocated by Mr. Owen are scarcely known; but in some of the midland counties he finds crowds of willing listeners while he descants on the evils resulting from religion of all kinds, from civil government, and from the marriage ties. Circumstances explained in the preface led Mr. Giles to deliver three lectures on this system, perversely called Socialism; the first of which is comprised in this pamphlet. He has shown himself to be fully equal to the task he had undertaken, and by his eloquent exposure of the baneful scheme, has laid all who approximate to the sphere of its influence under great obligations.

*Hints on Study, and the Employment of Time. Addressed to young persons setting out in life. With a Supplementary View of the Several Professions, and Commerce, and Remarks for assisting the Selection. By a Late Member of the Honourable Society of the Middle Temple. London: pp. 190. 12mo. cloth, gilt edges. Price 4s. 6d.*

To our young readers, just "setting out in life," this elegant volume will prove a useful and instructive companion. It contains wise counsels and wholesome admonitions, seasoned with the salt of evangelical religion.

*Nature the Preacher of Christianity. London: pp. 99. 18mo. cloth. Price 1s. 6d.*

An indifferent book, with a bad title, written by a pious person, who will be out of pocket by it, unless he has made a good bargain beforehand with his publisher.

*Sermons on the Temptation of Christ in the Wilderness. By the Rev. EDWARD SCOBELL, A.M., Incumbent of St. Peter's, Vere Street, and Evening Lecturer of the Parochial Church, St. Mary-le-bone. London: pp. 156. 12mo. cloth. Price 4s.*

We should judge, from the style of these sermons, that the preacher is an amiable and excellent man, possessing talents not at all above mediocrity, and anxiously concerned to be useful. The volume before us, probably, furnishes fair specimens of his ordinary pulpit

labours. It is not, likely, however, that it will circulate beyond the range of his own congregation. Mr. Scobell says in his preface, "Let us love and conform to the Church of England in all sincerity. If the doctrines of our Church are preached—'justification by faith only,' among the foremost of them (See Art. 11)—then the word of God is preached; for all its doctrines are founded on it, and can be proved thereby. But our first, our earnest, our constant, our essential, concern should be, that in all things we may preach THE BIBLE." Let the good man abide by these last words, without finching, and he will soon learn to doubt whether "all" the doctrines of his church are discoverable in Scripture. Where will he find baptismal regeneration?

*The Pilgrim's Staff, and Christian's Daily Walk. A Series of Meditations, Illustrations of Holy Writ, Occasional Prayers, &c., for every morning and evening throughout the year. Compiled from the Writings of the Primitive Fathers, the Early Reformers, and Divines, chiefly of the Church of England. By HENRY SMITH, of King's College, London. London: 1839. 24mo. pp. 366. Price 5s. 6d. cloth.*

Better adapted to cherish devout habits than to give clear ideas of Christian doctrine; as will be readily supposed when it is understood that it contains extracts from the writings of Calvin and Wesley, Romaine and Montgomery, Richard Baxter and Thomas Moore, Philip Doddridge and Bishop Blomfield, Martin Luther and Henry the Eighth. Some of the pieces are excellent, and some dubious; but on the whole the tendency is good.

*The Youthful Sufferer Rejoicing. A Memoir of Miss Edith Luke. By S. J. WILKINS, With an Introduction by the Rev. JOHN BLACKBURN, of Claremont Chapel. London: 12mo. pp. 120. Price 1s. 6d. cloth.*

The title of this book is sufficiently indicative of its contents. "The youthful sufferer," whose brief career is described, after spending eighteen years in this world, during four of which she was subject to a severe and painful disease, died rejoicing in her Saviour, and longing to arrive at her heavenly home.

*Golgotha: or the Last Sayings of the Lord Jesus Christ after his Crucifixion and before his Death: considered in the supposed order in which they were uttered. By THOMAS HARE, B.A., Curate of Charles, Plymouth. London: 12mo. pp. 110. Price 2s.*

The affected awkwardness of expression and perverse defiance of grammatical propriety displayed in the dedication and preface, almost deterred us from an examination of this work. For what can that man's thoughts be worth who, after having spent time enough at College to take a degree, chooses to write in a style of which this is a specimen? "The

whole period of the life of God's elect (after called by grace), is spent in learning of these two great subjects." We have, however, read enough to ascertain that the diction is worthy of the sentiment which it is intended to convey, and that the confusedness of thought is quite equal to the uncouthness of phraseology.

*Counsels to a Young Minister; in relation to his Studies, Preaching, and Pastoral Duties: being the enlargement of a Discourse delivered at the Recognition of the Rev. Percy Strutt to the pastoral charge at Gloucester Street Meeting, Liverpool, October 17, 1838. By the Rev. J. LEIFCHILD, D.D. Published by desire. London: pp. 66. Price 1s.*

Appropriate and judicious advice, deserving to be bound in the same volume with Booth's Pastoral Cautions.

*The Natural and Spiritual Man. An Engraving. London: Bagster.*

*Scripture Readings, or Streams from the Fountain, illustrative of the Natural and Spiritual Man; as portrayed in an Engraving on Steel, by Henry Adlard, from a drawing by J. H. NIXON. Designed by the Author. London: Bagster. 32mo. pp. 147.*

Admirers of emblematical devices may find here something new and curious. In the centre of a large sheet of drawing-paper is a picture of the Saviour; around him are nine large hearts, from the upper part of each of which a human head and shoulders appear, those on one side with the face directed to the central object, those on the other averted from him. A peacock, a goat, a sow, a mole, a leopard, a serpent, a snail, and Satan himself, are represented as exercising or losing their ascendancy, while in different stages of experience, the dove, the cross, the book, the armour, are occupying those places in the heart, from which the emblems of evil have been expelled. The Engraving is beautifully executed.

*Ward's Library of Standard Divinity. Theological Lectures by ROBERT LEIGHTON, D.D., Archbishop of Glasgow. London: 8vo. pp. 63. Price sixteenpence.*

This is the first of a projected series of publications, of which we augur very favourably. It is intended to issue a succession of standard works, without alteration or abridgment, in a type which, though small, is bold, and in a style of execution which is remarkably attractive to the eye. The numbers will vary in size and price, that each may contain an entire performance; but, being uniform in other respects, a selection of them may be bound together. If the pieces are judiciously chosen, theological students of every class will be furnished with much treasure at a small cost. The present number contains some exquisitely beautiful passages.

*Christian Literature. A Short and Easy Method with the Deists. By the late Rev. CHARLES LESLIE, M.A. With a Letter from the Author to a Deist. Edinburgh: 8vo. pp. 21. Price Fivepence.*

This also is the first number of a series, each publication to be complete in itself, on Evidences, Doctrines, Exegetical Divinity, and Practical Christianity. It is respectable in appearance, and cheap; but the first work it places before us is, unhappily, one that no consistent Dissenter can recommend.

*The Scottish Christian Herald; conducted under the superintendence of Ministers and Members of the Established Church, January 6,—December 29, 1838. Vol. III. Edinburgh: Imperial 8vo. pp. 824.*

This periodical contains many well-written papers on interesting subjects, and the spirit in which it is carried on is highly honourable to the gentlemen by whom it is conducted. Happy should we be to see the journals connected with the Episcopal Church, in this country, emulating the candour, moderation, and simplicity of purpose which it evinces.

*Etymological Geography; being a Classified List of Terms of most frequent occurrence, entering, as prefixes or postfixes, into the composition of Geographical Names. Intended for the use of Teachers, and advanced students of Geography, and as a reference book in Geographical Etymologies. By T. A. GIBSON, Master of Calvin's Hospital, and Author of a French, English, and Latin Vocabulary. Edinburgh: 12mo. pp. 76. Price 2s.*

Our friends who teach geography, or who take pleasure in geographical researches, may derive valuable assistance from this small volume, which gives, respecting the names of places, much information that we have not met with in the same condensed form elsewhere.

#### RECENT PUBLICATIONS

##### Approved.

*Memoir of the Rev. ALEXANDER WAUGH, D.D., with Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By the Rev. JAMES HAY, D.D., and the late Rev. HENRY BELFRAGE, D.D. Third edition. Edinburgh: 1839. 8vo. pp. 473. Price 7s. cloth.*

*Essay on the Composition and Delivery of a Sermon. By the late J. F. Ostervald, Professor of Divinity, and Pastor of the Church at Neufchatel, in Switzerland. Translated from the French, and Illustrated with Notes, by JOSEPH SUTCLIFFE, A.M. London: 1839. 12mo. pp. 212. Price 2s. 6d.*



A New Set of Psalm and Hymn Tunes. Adapted for the Use of Churches, Chapels, and Sunday Schools. Arranged for the Organ or Piano Forte, by WM. WILLIS, Organist of Holy Trinity Church, Kingswood Hill. *London: pp. 58. Price 5s.*

An Universal History, from the Creation to A.D. 1828. Divided into twenty-one epochs of the world. By EDWARD QUIN, M.A., of Magdalen Hall, Oxford; and Barrister at law of the Hon. Soc. of Lincoln's Inn. 12mo. *pp. 367. Price 6s. cloth.*

Truths from the West Indies. Including a Sketch of Madeira in 1833. By CAPTAIN STUDHOLME HODGSON of her Majesty's 19th regiment of foot. *London: 1838. 12mo. pp. 372. Price 8s. boards.*

The Disciple of Christ following his Master at a Distance. A Sermon, preached in Zion Chapel, Clover Street, Chatham, Sept. 30, 1838. By W. G. LEWIS. *London: 18mo. pp. 36.*

Sketches of Discourses, adapted for Sunday School and Village Preaching. Illustrated with interesting anecdotes. By the Author of "Sketches and Skeletons of Sermons." *London: 1838. 12mo. pp. 251. Price 2s. 6d. cloth.*

The Wedding Present. *London: 1839. pp. 124. Price 1s.*

Little Willy. A widowed mother's memorial of a beloved child. Second Edition. With an introduction by the Rev. WILLIAM JAY. *London: 1838. 32mo. pp. 48. Price 6d.*

Rollo at Play, or Safe Amusements. By the Rev. JACOB ABBOTT, of Boston, Massachusetts, author of "The Young Christian," "The Corner Stone," &c., &c. *London: 1839. 18mo. pp. 173.*

Aids to Memory, or the principal Facts and Dates of the Old Testament History, and of the Subsequent History of the Jews to the period of the Incarnation, embodied in Short Mnemonic Sentences, on the plan of Mrs. J. Slater's "Sententiæ Chronologicæ." By Mrs. JUKES. With a recommendatory preface by PROFESSOR VAUGHAN. *London: 1838. pp. 96.*

Seven Hundred Domestic Hints, in every branch of Family Management; combining Utility with Elegance, and Economy with the Enjoyment of Home. By A LADY. *London: 1839. 42mo. pp. 131.*

The Chronology of the Ancient World. A Lecture delivered at the Mechanic's Institu-

tion, Ipswich. By WILLIAM HENRY ALLXANDER. *London, 1838. 8vo. pp. 58.*

Rudiments of English Composition, designed as a Practical Introduction to Correctness and Perspicuity in Writing, and to the Study of Criticism. With Copious Exercises. For the use of Schools. By ALEXANDER REID, A.M., Rector of the Circus Place School, Edinburgh; author of "Rudiments of English Grammar," &c. *Edinburgh: 1839. 12mo. pp. 134. Price 2s. cloth.*

Temper; a Treatise on its Use and Abuse. Setting forth, Temper as we find it: Temper as it should be: and how to improve the Temper. By a STAFFORDSHIRE CURATE. *12mo. pp. 316. Price 3s. 6d.*

Tracts on Christian Baptism; containing Serious Address to the Spectators of a Baptism—Reasons for the Baptism of believers by Immersion—The Strange Sight, a dialogue—Scriptural Baptism—The Young Baptists—What saith the Scripture?—Christian Consistency—Anecdotes and Poetry on Baptism—Truth Vindicated, or the Scripture Practice of Christian Baptism—Modern Cavils against Christian Baptism by Immersion refuted. *Leicester: 18mo. Price 6d.*

Tracts for Infant Churches. By EDWARD PARSONS. *London: 12mo. Price 2s.*

No. 1. The Church; or the Institutions of the Gospel. *pp. 24.*

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No. 3. Salvation by Grace, the Glory of the Gospel. *pp. 24.*

No. 4. Charity, the Spirit of the Gospel. *pp. 24.*

No. 5. The Profession of Faith, and Christian Steadfastness, the Claims of the Gospel. *pp. 24.*

The Matrimonial Ladder, founded on Love, and enforced by Scripture Precepts. Engraved on a large card. *Price 6d.*

Funeral Services, occasioned by the lamented Death of the Rev. Robert Stephens Mc. All, LL.D., of Manchester. The Sermon delivered in Mosley Street Chapel, Sabbath Morning, Aug. 5, 1838, by the Rev. Thos. Raffles, DD., LL.D., of Liverpool; the Address delivered in the Chapel on the morning of the Interment, by the Rev. John Ely, of Leeds; and the Oration at the Grave, by the Rev. John Angell James, of Birmingham. *London: 8vo. pp. 100.*

## INTELLIGENCE.

### CHINA.

#### MEDICAL MISSIONARIES.

We have long been persuaded that the science of medicine would be of so much value to a missionary, in most of the stations which he might be called to occupy, in facilitating his access to the objects of his compassionate desires, and in providing him with the means of independent support, that it would be wise to make an acquaintance with the healing art a part of the course of preparation for labour in heathen lands. A corroboration of this opinion will be found in the following interesting statement by John Coldstream, Esq., M. D., which we extract from The Scottish Christian Herald :—

“ During the last three or four years a few devoted men have been labouring amongst the Chinese as physicians, with the express design of taking advantage of all the opportunities and influence which their profession presents them with, to facilitate the introduction of the Gospel into benighted China.

“ This new field of Christian philanthropy seems to claim a more special degree of attention than it has yet met with in this country; and we therefore propose to give a short account of the proceedings of those now engaged in it, and of the views entertained regarding it by its friends.

“ After it had been proved by the readiness with which they availed themselves of the services of such foreign physicians as had offered them professional aid, that good practice in medicine and surgery were duly appreciated by the Chinese, and that they had no objections to receive advice from those who, in other matters, were regarded by them as barbarians, the American Missionary Society, in 1834, engaged the Rev. Peter Parker, M.D. (a man of high attainments in medicine, and an ordained minister) to proceed to Singapore, there to practise his profession, and to preach the gospel. In the course of eight months upwards of 1000 Chinese applied to him for advice. After this, he removed to Canton, where he was soon enabled to open an Ophthalmic Hospital. He was led to this step by observing that the number of blind persons in China is very great, and the practice pursued by the native physicians as bad as possible. The success of the hospital has been most encouraging. More patients, of all classes, apply for relief than can be received, and all kinds of treatment, even the use of cutting instruments,

of which the Chinese in general have great abhorrence, are patiently submitted to. Within two years upwards of six thousand Chinese (many from the most distant parts of the empire) have visited the institution. They have witnessed the operations and seen the cures, and they carry home with them intelligence of what they have seen and heard, so that already the fame of the hospital is very widely spread. Funds for its support, to the amount of eighteen hundred dollars, were raised in China, through the unsolicited liberality of the British and American residents; and the prospect of sufficient supplies being forthcoming to meet future necessities, is very cheering. The gratitude of the patients is represented as being unbounded, and is frequently expressed, both by gifts and by extravagant encomiums. Several striking instances of this are given by Dr. Parker, of which the following is a good example :—‘ An old man seemed much affected with the kindness shown to him; and stroking down his long white beard, he said, ‘ I am now old, and my beard is long and hoary, but never before have I seen or heard of such a man.’ He then enumerated the several favours which I had done him, and added, in conclusion, ‘ You must be a divine person.’ This gave me an opportunity, in correcting his mistake, to point him to our divine Saviour, and to the works which he performed, and the sufferings which he endured for our sinful race.’ Dr. Parker publishes quarterly reports of his practice at the hospital, which regarded merely as contributions to ophthalmic science, are extremely valuable; but their value is still farther enhanced by the evidence which they give of the blessings of the healing art being made subservient to the best of causes. In one of these reports, Dr. Parker thus expresses the views by which he is animated in the midst of his arduous labours :—‘ Were it all of life to live,—were there no hereafter, there would exist no higher privilege than to be a physician. But the reflection perpetually recurs it is *not* all of life to live. Beyond the limits of man’s earthly being, the soul’s existence is eternal; and, as the duration of the latter exceeds that of the former, so is its welfare more important and desirable; and the perfection of earthly felicity would be to labour *directly*, to labour long and successfully for it, and especially among those whose immortal happiness has been so long neglected. But since this is in a great measure



impracticable, and by the Chinese as a nation, unappreciated, it is just occasion of thankfulness to God that those means can now be employed which in themselves most desirable are chiefly important, as preparatory to their reception of his most valuable gift to man—the Gospel, which is destined ultimately to bring into the fold of the Redeemer an innumerable multitude from the inhabitants of this unique and populous empire.’

“Dr. Parker’s hands are much strengthened by a professional brother, Dr. Colledge; who, in his capacity of senior surgeon of the British Seaman’s Hospital Ship at Whampoa, seems to enjoy and to take advantage of many opportunities of usefulness, both amongst foreign sailors and the native population.

“At Bankok, in Siam, also, a good work of the same kind is carried on by Dr. Bradley. In June, 1836, he established a dispensary in a floating-house, on the river Meinam, the great thoroughfare of Bankok. This has been freely resorted to by Siamese, Chinese, Burmans, and Kambojans. So many as from one hundred to one hundred and seventy patients apply daily. On Saturday particular pains are taken to call as many together for the Sabbath services as possible. The dispensary is then used as a chapel, and the Word of Life is preached to hundreds. Mr. Dean, also, is steadily engaged in superintending the Chinese Christian Church at Bankok, and in healing the sick.

“Encouraged by past success, Drs. Colledge and Parker published in October, 1836, ‘Suggestions for the formation of a Medical Missionary Society in China.’ They propose by such an institution, to provide facilities for the introduction of Christian physicians into various parts of the empire; and they earnestly request the co-operation of the churches in Britain and America, that suitable men may be sent out; ‘men not only masters of their profession, but judicious men, thoroughly imbued with the spirit of genuine piety, ready to endure hardships, and to sacrifice personal comfort, that they may commend the Gospel of our Lord and Saviour, and so co-operate in its introduction among the millions of China.’ They further announce that there is every likelihood of the Chinese resorting, as readily as they do to the Ophthalmic Hospital, to practitioners of surgery in general, to aurists, and to institutions for the cure of diseases of women and children. ‘In the vast conflict which is to revolutionize the intellectual and moral world, we may not underrate the value of any weapon. As a means, then, to awaken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction, with the good hope of

its becoming the handmaid of religious truth? For, although medical truth cannot restore the sick to the favour of God, yet perhaps the spirit of inquiry about it, once awakened, will not sleep until it inquires after the source of truth; and he who comes with the blessings of health may prove an angel of mercy to point to the Lamb of God. At any rate, this seems the only open door in China; let us enter it.’

“In some letters from Canton, which we have seen, great interest in the proceedings of Dr. Parker is expressed, and testimony borne to the remarkable success with which he has been favoured. This, however, does not prevent some of the friends of the cause in China, from suggesting that more good is likely to result from the clerical and medical functions being exercised by two persons acting in concert, instead of their being united in one person. But it is desired by these friends, that none should engage as medical missionaries to China but those who have their hearts in the work of propagating the Gospel. They wish to see medical men act as pioneers in the great work, and by gaining the confidence of the Chinese, render it a less laborious task for the Christian minister to interest them in the great truths of religion. They object to physicians appearing as public preachers of the Word, on the ground of their professional duties being so absorbing as to leave but little time for regular courses of religious instruction; while they think it indispensable that the physician should be a religious man, because in the course of medical practice opportunities are constantly occurring when ‘a word in season’ may be spoken with great effect. In certain circumstances, however, they admit that it may be necessary, and therefore best, that the duties of the two professions should be performed by one and the same person. In this case the qualifications of the missionary ought to be of a very high order, so as to enable him to discharge the duties of his double calling without incurring the risk of bringing reproach upon either profession.

“This subject has lately been brought under the notice of the London College of Physicians, by its President, Sir Henry Hallford, who in an oration ‘on some of the results of the successful practice of physic,’ has specially referred to the success of Dr. Parker in China, as a remarkable instance of the benefit which may result from the employment of medicine as the pioneer of Christianity. Sir Henry remarked that he was led to think of the expediency of missionaries being well instructed in the science and practice of physic, by reflecting on the great service which was done to our country through the exercise of surgical skill by Gabriel Boughton, who, in 1636, procured

from the Great Mogul leave for the British to trade with India, as a reward for his successful treatment of a princess of his house. The grant of freedom of trade was given at Boughton's request, and was truly the origin of that vast commerce which has issued in results so gigantic.

"Sir Henry Halford is of opinion, that those who are to be educated as missionaries, 'after having had their minds thoroughly imbued with moral and religious principles in their first scholastic discipline, should attend to anatomy and chemistry, and other courses of medical lectures; and, for a certain time frequent one of the great hospitals, so as to qualify themselves to practise physic and surgery as if they were to prosecute the medical profession as their means of living;' and he declares himself decidedly in favour of such missionary physicians going forth with church ordination, and acting in a double capacity. He remarks, confidence is not transferable, and it does not follow that the impression of gratitude and attachment which the physician may have made by his successful ministration to disease, will be given necessarily and of course to a stranger introduced to explain what is required for the salvation of the soul. I hold it therefore far better that the two characters should be united in those whose zeal for the benefit of mankind may carry them to remote parts of the world. Of this union we all know numerous and respectable instances at home.' Through such an agency, Sir Henry confidently anticipates that Britain may be privileged to bestow the blessings of the Gospel, in process of time, upon the three hundred millions of China."

### AUSTRALIA.

#### NEW SOUTH WALES AND VAN DIEMAN'S LAND.

The state of the Penal Colonies is truly afflictive. The influence of large numbers of convicts, let loose among a free population, is to the last degree demoralizing. Nearly the whole community is affected by this mass of depravity. The fact is apparent from the frequency with which offences are committed. In Van Dieman's Land, where the free population is 28,000 and the convict population 18,000, making a total of 46,000, it is estimated that no less than 16,900 offences were brought before the police in the year 1837. The number of free persons fined for drunkenness was about 2,860, or about one-tenth of that population. In New South Wales the convict population, in 1835, was 28,000, and the summary convictions during the year, were estimated to be about 22,000. The number of criminals convicted in the same colony, in 1836, of various offences, from murder down to lar-

ceny, was as 1 to 104 of the whole population; while in England the proportion is only as 1 to 850. In the Parliamentary Report on Transportation, lately published, it is also stated, that the number of convictions for highway robbery (including bush-ranging) in New South Wales, exceeds the total number of convictions for *all offences* in England; that the grossest crimes are as common in the former, as petty larcenies are in the latter country; and in a note to the Report, Sir W. Molesworth observes: "To dwell in Sydney would be much the same as inhabiting the lowest purlieus of St. Giles's, where drunkenness and shameless profligacy are not more apparent than in the capital of Australia."—*Christian Spectator*.

### SOUTH AUSTRALIA.

We have been favoured by Dr. Murch with the following letter, addressed to him from South Australia; dated Rundle-street, Adelaide, 10th May, 1838:

Reverend and dear Sir,

From this remote quarter of the globe I now address you, as you requested I should do on my last visit to Stepney. I have now been sixteen months in this country, and consequently am able to say something concerning it from personal experience and observation.—The country itself is a beautiful and fertile one; but as many descriptions of it have been given, I will not trouble you with any here, but will confine my remarks to the people who inhabit it. First, there is the black population, whose outward condition has been so often described that I will not trespass upon your patience by describing it here; it is sufficient to say, that they are naked and houseless, and often feed upon the most loathsome vermin. Their numbers are few when we look at the country which they occupy, but considering their manner of life, perhaps they are as numerous as the country can support. The tribe on whose territory the town of Adelaide is situated, numbers no more, I should suppose, than sixty individuals, young and old. There are four or five other tribes at from twenty to sixty miles distance from us; the numbers which compose them are perhaps about the same as the one among whom we dwell. On the banks of the Murray River, and on some parts of Lake Alexandrina, they are said to be much more numerous. The moral character of these people is in accordance with the words of Holy Scripture; for the testimony of those who have known them longest and most intimately, is, that they are thieves, treacherous, liars, adulterers, murderers, and, in one word, every thing that is bad. They seem to have nothing which can be called by the name of Religion. I have had several interviews with them by



means of the interpreter; but owing either to the want of knowledge in him, or the want of words in the language itself, the information which we acquired was of a very limited kind; we learned, however, that they stood in awe of a Being whose power in committing evil they suppose to be very great. But from all I can learn, I can trace no knowledge in them of the "God in whom we live and move, and have our being." They are said to believe in the transmigration of souls; and a circumstance rather strange in its nature occurred here the other week, which showed that they have some notions of this kind. A gentleman brought here as labourers a number of Hindoos, whom, when the Aborigines of this country saw, they came in the greatest consternation to the interpreter, and inquired of him if these were some of their ancestors who had returned to visit them; he explained to them who the Hindoos were, and where they came from, but they have not yet got over the feelings of dismay with which they at first viewed them. They have no rites of worship, that we have seen, no idols, and no temples; they are truly without God in the world. No means have as yet been used for conveying instruction to their minds. Government provides for the support of an officer, who is called Protector of the Aborigines, whose duty it is to see to their education; an interpreter is also provided for the Protector; but notwithstanding this, nothing has been done to advance their civilization, nor do I expect much from that quarter. And I would ask, Sir, if we are to make no exertions on their behalf; their case is an appalling one, still it is not desperate—there is balm in Gilead; the Gospel is sufficient even for them. We had a visit from the interpreter (whose name is Cronk) two evenings ago; he said that he knew of fourteen graves of natives in this neighbourhood, only two or three of whom had died natural deaths, the others had been either killed in battle or been murdered. Since we came to this place several murders have been perpetrated by them on each other. From this man (who understands the language tolerably well) I have got a considerable number of native words, and from him I expect to gain a good deal of information. I give you a specimen of the language used by the natives in this part; those on the Murray speak a different dialect:

English.	Australian.	English.	Australian.
Water .....	Cowa.	Plain .....	Womma.
Fire .....	Cula.	Joy .....	Mingie.
River .....	Parail.	Grief .....	Moocana.
Sun .....	Tinda.	Moon .....	Cuckerra.
Stars .....	Poodlie.	Wind .....	Wara.

Such are a few of their words. I have ordered a grammar from Sydney of the language spoken by the natives of New South

Wales; and I have some hope that the roots of the two languages will prove to be the same. I have had a great deal to do, in common with others who fix their abode in a wilderness; but I thank the Lord for enabling me now to see, in some measure, the termination of my difficulties; you can form some idea of what I have had to do, when I inform you that the house in which I reside is the third which I have built with my own hands since coming to Australia; and I now intend, if the Lord will, to commence with diligence the study of the language. If the Baptist Missionary Society should think proper to render me any assistance, I will feel thankful; but if they should see it their duty not to do so, I hope the Lord will enable me to prosecute the object I had in view in coming to this land without such help; if he has designed me for this work, the necessary means will not be found lacking; and if that Society should send an agent to this interesting sphere of labour, he would find the door of my cottage open, and would receive the welcome of a brother. There are in this place nine or ten Baptists; we have had several conferences as to the propriety of having a church formed on New Testament principles. It is now all but settled that a church shall be formed; and we hope that some assistance will be afforded us by the churches in England, both in the sending out and support of a minister to take the pastoral charge of the church when it is formed. Would you be kind enough to confer with Mr. Angas on this important matter, who will also be written to; for the present the manager of the South Australian Company, Mr. McLaren, will preach. Both Mrs. F. and I are in good health at present; since our arrival in this country the Lord has given us a daughter, who is also well. Give my respects to Mrs. Murch. I hope you will forgive this ill-composed letter. Write soon, and you will oblige—Yours, &c.

WM. FINLAYSON.

P.S. I intended to have given some account of the white population, but must defer doing so to another opportunity.

## NEW CHAPELS.

### DUDLEY.

The meeting-house in New-street, Dudley, having been considerably enlarged, and much improved, was re-opened for the use of the Baptist church, under the pastoral care of the Rev. W. Rogers, on Lord's-day, 25th of November last; and the evangelical sentiments, the solemn feelings, and the piety which characterized the various services, will not be soon forgotten by the very numerous congregations assembled on the occasion.

The sermons in the morning and evening

were preached by the Rev. Thomas Morgan, of Birmingham; that in the afternoon by the Rev. Jenkin Thomas, of Cheltenham, who also delivered a most eloquent discourse on the Monday evening following. The deep interest felt by the congregation in the enlargement, and in the solemnities connected therewith, was evinced by the liberal collections, which amounted to £67. 11s. 4½d.; besides nearly £200 previously subscribed.

#### YORK-STREET CHAPEL, LAMBETH.

This, the first new chapel built by the Metropolis Chapel Fund Association, was opened on Thursday by two public services, in which many of the leading Independent ministers in London were engaged. It is a commodious and elegant building, in the Gothic style, adapted to accommodate 1100 persons. Beneath the edifice are two light and lofty school-rooms, in which 500 children may be taught; and it is intended that they should be used for day-schools on the British system, as well as for Sabbath-schools. The cost of the building is £3400, of which £1800 only has been paid. The exertions of our brethren of the Congregational denomination to increase the number of chapels in the Metropolis and its neighbourhood, are very creditable to them; and happy shall we be to have to announce the success of a similar spirit of enterprise among the London Baptists.

#### ORDINATIONS.

##### STOKE NEWINGTON.

A few followers of Jesus Christ of our denomination having met on various occasions, for consultation and prayer relative to the extension of the Redeemer's kingdom in the neighbourhood of Stoke Newington, after mature deliberation, opened a room for public worship. A church has subsequently been formed, and a piece of ground taken on which it is designed to erect a place of worship. Several persons have been added to the church since its formation, and several more are about to be added to it by baptism. Mr. G. Pike, brother to the author of "Persuatives to Early Piety," &c., has consented to become the pastor of this infant church; and was unanimously chosen on Lord's-day, Sept. 16, to that office. May the divine blessing rest upon his labours, and prosper and increase the flock.

##### RUSHALL, WILTS.

On Tuesday, Sept. 25, 1838, Mr. W. White was set apart to the pastoral office in the General Baptist Church at Rushall, which was established in or about the year 1743, has long been in a declining state, but has recently experienced a considerable revival. The Rev. J. B. Shenstone, of London, conducted the introductory services,

and offered the ordination prayer; the Rev. G. Wessley, addressed the minister and the church. The chapel was filled with attentive hearers.

##### SOUTHWELL, NOTTINGHAMSHIRE.

The Rev. John Phillips, late of Medhurst, Sussex, was ordained pastor of the Baptist Church, Southwell, on Tuesday, the 9th of October, 1838. The introductory discourse, on the constitution of the Christian church, was delivered by the Rev. G. Pope, of Collingham, who also asked the usual questions; the Rev. S. Ward, of Woodborough, offered up the ordination prayer; after which, the Rev. J. Edwards, of Nottingham, delivered a charge to the minister; the Rev. W. H. Hawkins, M.A., of Derby, preached to the church; and the Rev. Messrs. Edge, Hirtland, New, and Coles, took other parts in the highly interesting and encouraging services of the day.

##### GREAT MITCHELL STREET, ST. LUKE'S, LONDON.

Mr. W. Miall was ordained pastor of the Baptist Church, Great Mitchell Street, on the 13th of December, 1838. Prayers were offered by the Rev. Messrs. Castleden, of Hampstead; Powell, of Peckham; Denham, of Tooley Street; and Lewis, of the Borough. The Rev. G. Coomb, of Oxford Street, stated the nature of a church, and asked the usual questions; the Rev. T. Shirley, of Sevenoaks, addressed the minister; and the Rev. J. Stevens, of Soho, preached to the church.

##### NEWCASTLE, STAFFORDSHIRE.

The Rev. C. H. Harcourt, late student at the Baptist College, Bristol, has accepted the unanimous invitation of the Baptist church, Brunswick Street, Newcastle-under-Lyne, to become their pastor, and entered upon his labours on Sunday, Oct. 21, 1838.

##### WOKINGHAM.

Mr. George Woodrow, of London, has accepted an invitation to the pastoral office in the Baptist church, at Wokingham, Berks., and entered upon its duties on the first Lord's-day in January. During his probationary labors much interest has been excited in the town and neighbourhood. the congregation has greatly increased, and present appearances are such as to afford cheering hopes of prosperity to the cause.

##### KISLINGBURY, NORTHAMPTONSHIRE.

The Rev. C. T. Crate, late of Oakham, having accepted the unanimous invitation of the Baptist church at Kislingbury to become its pastor, entered on his pastoral duties on Lord's Day, Dec. 23, 1838.



## THURLEIGH, BEDFORDSHIRE.

On Wednesday, Jan. 2, Mr. Samuel Wells was publicly recognized pastor of the recently formed Baptist church, Thurleigh, Bedfordshire. The Rev. M. Flanders, of Risely, commenced the solemn services of the day by reading the Scriptures and prayer; the Rev. J. Trimming, of Irthlingborough, delivered the introductory discourse, and received Mr. Wells's confession of faith; the Rev. J. Hindes, of Blunham, offered the ordination prayer; the Rev. L. J. Abingdon, of Ringstead, delivered the charge to the pastor, from Matthew xxiv. 45, 46; and the Rev. J. Whittemore, of Rushden, preached to the people from Isaiah xliii. 10. The Rev. Messrs. Gates, of Keysoe, and Whiting, of Byethorne, assisted in the devotional services.

## MANCHESTER.

The Baptist church meeting in George Street, Manchester, lately under the pastoral care of the Rev. John Aldis, now of Mazepond, London, is again provided with a pastor; Mr. John Girdwood, one of the senior students of Horton College, Bradford, Yorkshire, having accepted the unanimous invitation of the church.

## MISCELLANEA.

## HALF-YEARLY DISTRIBUTION OF PROFITS.

At the last meeting of the Proprietors of the Baptist Magazine, the following sums were voted to the Widows of Baptist Ministers, whose initials are subjoined.

	Recommended by	
E. I. ....	Benjamin Thomas	£3 0 0
E. R. ....	W. W. Toddington	4 0 0
S. W. ....	John Dyer	4 0 0
E. C. ....	James Puntis	4 0 0
M. E. ....	Timothy Thomas	3 0 0
A. M. ....	Thomas Susan	4 0 0
H. P. ....	John Jones	3 0 0
A. M. ....	J. K. Hallend	4 0 0
A. C. ....	J. B. Shenstone	4 0 0
M. W. ....	Daniel Wilson	4 0 0
E. B. ....	John Edwards	4 0 0
M. P. ....	Joseph Harbottle	4 0 0
A. E. ....	Timothy Thomas	3 0 0
E. A. ....	John Trimming	4 0 0
E. I. ....	Benjamin Price	3 0 0
S. W. ....	John Kershaw	4 0 0
E. R. ....	James Richards	3 0 0
A. D. ....	Timothy Thomas	3 0 0
A. D. ....	Joseph Redford	4 0 0
M. S. ....	Moses Fisher	4 0 0
M. T. ....	Benjamin Thomas	3 0 0
J. W. ....	R. Stephens	3 0 0
M. E. ....	John Griffith	3 0 0
S. W. ....	M. Claypole	4 0 0
M. E. ....	W. Morgan	3 0 0
M. E. ....	Thomas King	4 0 0
		93 0 0

The Treasurer regrets that the applications on behalf of the following widows were received too late to be taken into consideration at the meeting of the proprietors:—E. C.—A. C.—E. L. H.—E. E.—Mrs. P.—Mrs. D.

## INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

A Prospectus has just emanated from the Committee of this Institution, from which we extract the following outline of its plan.

## Regulations.

I. That in the commencement of the Institution, it be limited to the *daughters* of Missionaries. (This limitation is not proposed without regret; but found expedient from the uncertainty of there being, at first, funds adequate for both boys and girls.)

II. That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed Twelve Pounds per annum for each child, under ten years old, and Fifteen Pounds for all above that age; if clothing be included, Five Pounds per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort.

III. That all the arrangements (domestic and educational, for girls) be under the Committee of fifteen Ladies, with power to add to their number, one of whom shall act as gratuitous Secretary.

IV. That during short vacations at Midsummer and Christmas, the children be not required to leave the Institution, but shall be allowed to leave in cases mutually approved and arranged by the Committee and the parent or parent's representatives.

V. That no children be admitted under five years of age, nor after twelve, nor retained after sixteen, except in special cases, to be agreed on by the Committee.

VI. That in every case of admission to the Institution the parents provide a guardian or representative, who will undertake to receive the child whenever the Committee may determine on its removal from the Institution, and find it expedient to transfer the child to such a guardian or representative.

VII. That half-yearly examinations of the children's progress be made and reported faithfully to the parents, with whom a frequent correspondence is to be maintained, so far as circumstances admit.

VIII. That the education and arrangements be carefully planned with a view to future foreign services, whether strictly missionary or not.

IX. That the Committee endeavour to meet the parents' wishes, in reference to the actual destination of the children at the close of the period of their education, so far as they correspond with the views entertained by the Committee, (formed on their local knowledge of the character, capacities, and qualifications of the children.) Should they

not succeed in effecting such arrangements, the Committee are at liberty to act on the provisions of Rule the sixth, and are exonerated from further responsibility.

The Secretaries are Mrs. F. A. Cox, Hackney, Mrs. Foulger, Walthamstow, and Miss Willis, Walthamstow. It is to the last mentioned lady that correspondence should be addressed.

#### CHAPEL CASES.

We are requested to state that a Committee has been formed in connexion with the New Road Chapel, Oxford, for regulating the admission of Chapel cases, and that no case will be sanctioned by the congregation which has not been approved by that Committee. Applications must be made by letter to the Secretary, Mr. Dobney.

#### CHURCH RATES.

A Deputation from the Committee of the Church-Rate Abolition Society had an interview with the Chancellor of the Exchequer on the 10th of January. The right honourable gentleman stated it to be the intention of Ministers to move, at an early period of the next session of Parliament, for the re-appointment of the Committee on Church Leases, for the purpose of their completing the evidence, and agreeing upon a report to the House. The Chancellor of the Exchequer assured the deputation that it was the intention of the Government to persevere in their endeavours to effect the abolition of Church-rates.—*Patriot*.

#### RECENT DEATHS.

##### MRS. PENNY.

Died, early in the morning of Dec. 12th, Sophia, the beloved wife of Mr. John Penny, Mornington Place, Hampstead Road, in the 57th year of her age.

She inherited a delicate constitution, the infirmity of which had of late years considerably increased. But her health had for several months so much improved as to be matter of congratulation to all her friends. On the morning of Tuesday the 11th inst. she appeared as well as usual, and was remarked to be particularly cheerful. She was preparing to go out and dine at a friend's house, where the evening was to be spent in prayer and thanksgiving for his recovery from a dangerous illness. When the servant came to her room to announce that the chaise was at the door, in answer to the message, she complained of feeling very unwell, and said, "I don't think I shall go to-day now." Upon the servant's expressing her hope that she would be better in a few minutes, and able to go, she said, "No; I don't think I shall. I think the Master is come, and calleth for me; and, if he is, I

am willing to go, if he has no more work for me to do. And, if there is," she continued, "I shall get better; and if there is not, I am willing." She then expressed her concern for the companion of her life, upon which she was seized with an apoplexy that extended its paralyzing effect to the whole of her left side. She then desired to be removed into another chair, which her attendant having with difficulty accomplished, she said to her: "Sarah, 'be ye also ready: for, in such an hour as ye think not, the Son of Man'—the day of death—'cometh.'"

She then paused a little, and added: "What I say unto you, I say unto all, Watch, lest, coming suddenly, he find you sleeping. And to be asleep, you know, when the Master comes, is a solemn thing; isn't it?"

"Yes," her pious attendant replied. "Yes—yes," she rejoined; "and what a mercy to have Jesus at such a time as this for our Friend!"

Shortly after this, she sunk into a state of insensibility, from which she did not recover until about one o'clock the following morning, when she awoke in the likeness of her Redeemer, and scenes of ineffable glory broke upon the view of her departed spirit.

Thus died a truly amiable and sensible woman, and an eminently devout and exemplary Christian, respected and beloved by all that knew her, and could appreciate that lovely combination of natural and gracious endowments by which she was distinguished. She was remarkable for her benevolence and liberality, which diffused their streams in every direction, themselves unseen except in their refreshing and fertilizing effects. She gave largely and cheerfully to the cause of the Redeemer whilst she lived, and demonstrated her attachment to it to the last, by bequeathing in her will £500 to the Baptist Foreign Missionary Society, and £500 to the Baptist Irish Society. A bereaved husband records the loss of an affectionate wife—a bereaved family, of a pious and judicious guide of their youth—bereaved relatives, of one who was peculiarly beloved on account of her endearing qualities and sterling virtues; and a bereaved church, of one of its brightest ornaments, and most useful members.

##### REV. JAMES WILLIAMSON.

This amiable and excellent man closed his mortal career on Sabbath morning, the 23rd of December last, after a tedious illness of nine months' duration, borne with the most exemplary patience and entire resignation to the Divine will; in the 48th year of his age, and the 23rd of his pastoral office.

Mr. Williamson was a native of Lancashire, in the neighbourhood of Rochdale. He became motherless on the day of his



birth, in March 1791. His father still survives; a member of an Independent church in the same place, and whose house has long been opened as a place of public worship for the benefit of the villagers around him. Our lamented friend in very early life was the subject of serious impressions. He, with two other lads, were accustomed to meet together for religious conversation and prayer, in a mill of his father's, where they should be undisturbed; and afterward in a room of a pious aged woman, who very much assisted the youths in obtaining correct views of Divine truth. Two of these three lads became Baptist ministers; the other was much earlier transferred to a better world. They were all baptized together on the first Sabbath of March, 1808, by the late Mr. Littlewood, of Rochdale.

Immediately after his baptism, Mr. Williamson commenced village preaching, countenanced both by his pastor and his father. He has often repeated the interesting circumstance of his preaching in private houses when he has had, not only the presence of his father, and several other relations, but also *two grandfathers*, sitting one on each side of him, deeply interested in his early efforts. One of these venerable men was fifty years a member of an Independent church near Whitworth,—the other (on his mother's side,) no less than seventy years; fifty of which he was a deacon;—both in the same church; a circumstance abundantly worthy of record.

After Mr. Williamson had been thus engaged between two and three years, he was invited to settle with a church; but his pastor advised him to spend a period in preparatory studies in Horton Academy. To this he conformed; and under the care and tuition of the venerable Dr. Steadman, his qualifications for the labours of the pulpit were greatly improved.

The church at North Shields becoming destitute, by the decease of their first pastor (the Rev. Robt. Imeary,) Mr. Williamson was recommended by his preceptor, and visited Shields for a few weeks, in the summer of 1814. This was followed by another visit at the Christmas vacation, and in June, 1815, he complied with the invitation of the church, and entered upon his stated labours. On the 25th of March, 1816, he was ordained; the Scotch church in that town was kindly lent at the time, for the accommodation of a larger attendance than the Baptist chapel could contain. Dr. Steadman, Mr. Whitfield of Hamsterly, and Mr. Pengilly of Newcastle, conducted the solemn services of the day.

From this period to the day of his death, Mr. Williamson held this sacred office. His labours were incessant, except when suspended by bodily affliction. No very remark-

able incidents occurred to demand a lengthened detail; suffice it to say, his labours were so far honoured and blessed that 135 members were added to the church during his pastorate; the greater part, no doubt, the fruit of his ministry. He has not, therefore, laboured in vain, or lived in vain. Consequences infinitely more important and glorious have attended the life of our brother, than have resulted from the career of the most celebrated statesmen or conquerors that have ever appeared on the stage of human life.

There was in Mr. W.'s preaching a scriptural simplicity, mingled with unflinching fidelity. He was firmly attached to those great leading truths of the gospel associated with an *entire salvation* through the merits of the dying Saviour; *free, full, and final* to all that come unto God by him. To the members of his church he was ever affectionate and attentive. In the Sabbath-school he felt a very deep interest; anxious, most of all, as the children rose into youth, that they should enter the narrow path that would conduct them to heaven. His young members will never forget his affectionate solicitude for their best interest.

All the members of the church at the time of his ordination, except one, have gone before him; and no small proportion of those whom he admitted have also preceded him into the eternal world. With them, it is hoped, he is now re-united, and joining in their triumph, before the throne of their Redeemer. He had the happiness of seeing three of his children brought into the fold of Christ, and to leave them and his excellent wife following on to the heavenly world. His other children, it is confidently expected, will, ere long, be in the same happy union.

His final illness commenced in March last, and from that time to the 23rd of December he was but once at his chapel; that was to improve the death of a beloved young friend; which he did from the appropriate text, "There remaineth a rest to the people of God." This effort was too much for him; and interesting as the service was, he regretted that he had attempted it. He generally entertained the hope that he might be restored to his work and to his family (most of whom are young); but when informed by his medical attendant that his infirmities were increasing, and all efforts to remove them ineffectual, he replied, "It is long since I cast myself into the Lord's hands, and *there* I can rest satisfied, whether for life or death." To another friend he remarked, that he did not feel an ecstasy of joy, as some have felt, but he had an unshaken confidence in his Saviour, and he doubted not if called hence, he should be "carried by angels into Abraham's bosom."

A little before his departure, being asked

by Mrs. Williamson if he was comfortable in mind, he replied by repeating the first verse of Dr. Watts's 62nd Psalm—

"My spirit looks to God alone;  
My rock and refuge is his throne;  
In all my fears, in all my straits,  
My soul on His salvation waits."

This he presently afterward repeated, together with all the remaining verses of that appropriate psalm. This happy composure continued till the spirit took her flight to her eternal home.

Mr. Williamson was interred on the Friday following in the New Cemetery, which

he had aided in obtaining, and of which he was the Secretary. The pall was borne by six ministers of the town, of various denominations, by whom he was universally respected; and a large multitude of persons followed the procession to the grave. Mr. Sample, of Newcastle, delivered the funeral address, and Mr. Pengilly improved the solemn occasion on the Sabbath following, to a crowded congregation, from Phil. i. 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

R. P.

## CORRESPONDENCE.

To the Editor of the Baptist Magazine.

Dear Sir,

In a petition against the New Marriage Act, presented to the legislature about a twelvemonth since, from the clergy of the Peculiar of the Dean and Chapter of Durham in Allerton and Allertonshire, in the province of York, the Rev. George Townsend, M. A., Chairman, that act is complained of, because "it tends indirectly to induce the people to suppose the rite of [infant] baptism unnecessary, and thus deprives that ordinance of Christ's appointment of its religious sanction."

Where the learned prebendary and his reverend brethren learn that infant sprinkling is an ordinance of Christ's appointment, I cannot tell; but as they pay great regard to episcopal authority, it may be as well to confront their cool assertion with the language of four prelates of their own church, as quoted by our venerable Booth. \*

Bp. BURNET. "There is no express precept, or rule, given in the New Testament for baptism of infants." *Expos. 39 Articles, Art. xxvii.*

Bp. PRIDEAUX. "Pædobaptism, and the change of the Jewish Sabbath into the Lord's day, rest on no other divine right than episcopacy." *Fascical Controvers. Lec. IV. Sect. 3. p. 210.*

Bp. SANDERSON. "The baptism of infants, and the sprinkling of water in baptism instead of immersing the whole body—must be exterminated from the church—according to their principle; i. e. that nothing can be lawfully performed, much less required in the affairs of religion, which is not either commanded by God in the Scripture, or at least recommended by a laudable example." *De Obligat. Conscient. Prælect. IV. § 17, 18.*

Bp. STILLINGFLEET. "Whether baptism shall be administered to infants, or no, is not set down in express words, but left to

be gathered by analogy and consequences." *Irenicum, Part II. chap. iv. p. 178.*

Now, Sir, as a vast majority of the clergy of the present day are as ignorant on this subject, as the right reverend authors here quoted; surely it is incumbent on the few who profess this 'peculiar' light, to impart it for the benefit of their less informed brethren; more especially, as it is, I believe, a fact that the apprehensions expressed in their petition were not groundless, but the 'ordinance' to which they refer is losing ground in popular estimation.

I am,

Yours, &c.,

OBSERVER.

### EDITORIAL POSTSCRIPT.

A Deacon of one of our churches, who has communicated his name, offers a handsome donation, in case a spirited effort should be made this year to promote the interests of truth and piety among us, by a general extra contribution. He observes that our Wesleyan brethren are setting an example in this respect that ought not to be unheeded; that we indeed cannot have a centenary or a jubilee of the beginning of our system, but that we might have "a holy day and a holy day, when the efforts of the churches should be declared, and their offerings summed up;" and that "if a few liberal, pious, and influential baptists would but commence the work, the advantages would be incalculable." Whether the plan is likely to meet with general concurrence or not, we will not pretend to decide; but this we will take the liberty to suggest, that projects of denominational importance, the realizing of which would do much for the advancement of evangelical truth, especially of those portions of truth in which other sections of the Christian church are not prepared to co-operate with us, are continually brought before the Committee of the Baptist Union, and reluctantly dismissed, on account

\* Pædobaptism Examined, vol. ii. 1-7.



of its want of funds to carry them into effect. If, by any simultaneous effort, a respectable sum were once committed to the discretion of that Committee, we doubt not that the result would be so evidently beneficial, that in future years its treasury would be gratefully and zealously replenished.

A subject to which it is desirable that Dissenters should give deliberate attention, has been brought before the public by circumstances arising from the late municipal elections at Birmingham. Messrs. Joseph and Charles Sturge and Captain Moorsom having been chosen by the unsought suffrages of their neighbours, to serve in the Town Council, have refused to make the declaration exacted by law from every Councillor, that he will never exercise any power, authority, or influence, which he may possess by virtue of his office, "to injure or weaken the Protestant Church, as it is by law established in England; or to disturb the said church, or the bishops and clergy of the said church, in the possession of any rights or privileges, to which such church, or the said bishops and clergy, are, or may be, by law entitled. These gentlemen have explained to their respective constituents, the reasons why they cannot consent to tie their hands by the declaration in question." Captain Moorsom, in a letter to the Burgesses of Edgbaston Ward, urges very momentous considerations, which deserve the careful perusal of all conscientious men who have to do with municipal affairs. He says, "I have long held the opinion that State Establishments of Religion have presented fatal obstacles to the spread of the gospel of Christ: that pure and undefiled religion has been well nigh strangled in the embraces of the civil power; and that wheresoever genuine Christianity has extended, it has been in spite of, and not by means of secular power. I am also of opinion, that the civil immunities and privileges possessed by any one sect of religion, over and above the rest of the community, have been a fruitful source of discord and contention to society, and a bane to that spirit of love in which our Lord exhorts his people to demean themselves, not only towards those who are brethren in its peculiar sense, but also towards such as are not within their pale; such love, namely, as warmly desires their highest and greatest good. As a christian, therefore, I cannot bind myself *not* to use my influence as a member of the Municipal Council, to weaken the church as 'by law established,' because I think the secular power of such a church ought to be weakened; and as an Episcopalian, I will not preclude myself from taking all proper occasions for urging the reform of that church of

which I am a member. Nor will I as a citizen, voluntarily forego my right and privilege to assist my fellow citizens to 'disturb' this church in the possession of those '*rights and privileges*' which they find to be a grievance, because I think I ought to give them all the assistance in my power." The declaration originated in an amendment introduced by Sir Robert Peel into the bill for the Repeal of the Test and Corporation Acts, in 1828. We have long regretted that the Dissenters did not, on the passing of the Municipal Act with this incumbency, assume a more consistent and dignified position, and resolutely refuse to take office in corporate towns so long as this Declaration should be exacted to dishonour and embarrass them.

A correspondent requests a solution of a difficulty, respecting our practice in the ordinance of baptism, which he says is set forth in a work called *The Theological Class Book*, thus: "Another argument for infant baptism is derived from the consequences of a denial of it. There is not the least ground for pretending to a regular succession of adult baptisms from the days of Christ to the present time, that is, the baptisms of adults by persons who had been baptized when adults. And as none are qualified to administer baptism, but such as have been properly baptized, so by nullifying infant baptism all baptism is nullified. Consequently on this principle, none can be baptized till a new dispensation from heaven." Two answers may be given to this objection. 1. We have no reason to believe that the practice of believers' immersion was ever extinct, even in the darkest ages. 2. The assumption that the validity of baptism depends upon the qualification of the baptizer is one for which there is not the slightest foundation in the holy volume. It is akin to the doctrine of Apostolic Succession, but bears no affinity to "the simplicity that is in Christ."

We are happy to perceive by an Advertisement that the Protestant Dissenters' Fire and Life Assurance Company is in sufficiently flourishing circumstances to be able to pay a Dividend at the rate of four per cent. per annum to the Proprietors.

The Committee of the Christian Instruction Society, one of the best of our united institutions, is under the necessity of offering an earnest appeal to the religious public for liberal pecuniary assistance to prevent the abandonment or suspension of various schemes of Christian benevolence now in beneficial operation.

# MISSIONARY HERALD.

CCXLII.

FEBRUARY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

The friends of biblical translation will be gratified by the following information respecting Translations, now proceeding at our Calcutta press. It is given in a letter from Mr. Thomas to Mr. W. H. Pearce, dated Calcutta, October 17, 1838.

In the great work of giving the Word of God to the world, our press is now highly honoured. At the present moment we have going through the press:—1st. The Armenian New Testament, 600 copies. 2nd. The Romanized Hindustani Testament, translated by Messrs. Buyers and Schurman. 3rd. Our own Translation of the New Testament in Hindustani, an 8vo. edition, with the marginal references, 1,000 copies; a royal 12mo. edition, without references, 500 copies; and a new edition of the Gospels, 8vo. size, 4,500 copies. 4th. The New Testament in Bengali, third edition, 1,500 copies; or fourth of the Gospels, 8,000 copies. 5th. The Psalms of David in Sanskrit, in 16mo. double foolscap, say 2,000; and 6th, the New Testament in Sanskrit, 8vo. size, number not determined, but at least 1,000; and extra Gospels, 2,000.

P.S. by Mr. Pearce:

The version No. 2 is executed by brethren of the London Missionary Society, and is printed for them. With this exception, all the versions above mentioned are entirely executed, or revised and edited, by missionaries of this Society; and are printed at the expense of the contributors to our Translation Fund, or of that generous friend to our Biblical efforts, the American and Foreign Bible Society.

## EXTRACTS FROM MR. ROBINSON'S JOURNAL.

As far as I can judge from the journals of our native preachers, and the conversations which I have had with them, they have shown a commendable degree of diligence in their great work.

Narayan, the youngest of them, states, that in August last, in addition to his regular studies among the Christians, he preached several times, and distributed tracts to the heathen. He visited a poor heathen who was very sick; spoke to him of Christ, and prayed with him. The poor man seemed much impressed, and begged that Narayan would remember him in his prayers. A heathen once said to Narayan, "God loves us, and approves our works." He replied, "There is no proof that God loves you; were a prostitute to say, 'My husband loves me, and approves of my conduct,' who would believe her? If God loves you there would be this proof, you would love what God loves, and hate what God hates, and strive to be holy as he is holy." During last month also, Narayan found some opportunities of preaching to the heathen.

Ramjee, of Debeepore has, at my recommendation, been permitted to relinquish his former employment as teacher of a school, and to give his whole time to the preaching of the Gospel. I rejoice over him. He is the second native preacher whom God has raised up from these villages. He is a steady Christian; has zeal and native talent; and he has already been useful. His station is his native village, where he has about forty members and inquirers to hear him on the Sabbath morning, and between twenty and thirty in the afternoon.

Ramsoondur has, I think, done as much as can be expected from him. He has been out to a greater or less distance every day, and has several times addressed the heathens on the great subject of salvation through Jesus Christ. As he was one day telling



them that Jesus Christ came into the world to save sinners, a man said, "Nothing of this kind occurred in the Sutya Jog (the iron age)." Ramsoon said, "that as soon as man had sinned God offered him a Saviour, just as a kind physician is prompt in offering medicine to the sick."

*Gunga Narayan* was sick during a part of August, but since his recovery he has, I believe, laboured with his usual diligence. On one occasion he addressed a very large congregation of heathens, and apparently with great acceptance. One of his auditors requested him to sing a hymn. He selected that which commences, "How shall I escape the punishment of hell?" It was much approved. Our Christians, as I have myself observed, often draw great attention.

*Chand* has been diligently employed in teaching from house to house, as well as preaching in the Lall Bazar chapel. Yesterday three of the native preachers read to me outlines of sermons, such as they prepare for preaching on the Sabbath. Those of the others contained good matter, but that of *Chand* was decidedly the best composition. Native preachers like those under my charge require much instruction in what may be called the art of preaching, in order to their discourses being more adapted to instruct and edify.

*Brother Thomas's* journals satisfy me that he labours with great diligence. He is out among the native converts and inquirers every day; and besides the more public services which he conducts, he often calls a few and a few together to converse with them about the state of their minds. Both he and *Gunga Narayan* mention the death of a native Christian, *Satuk* by name, at *Luckyantapore*. He was ill nearly a year, and he appears to have died as we could wish a Christian to die. He was often visited by *Mr. Thomas*, but on no occasion did he appear to stagger in his faith; he would say, "I am a sinner, but Jesus Christ died for sinners, and I pray to him to save me; this is the favour which I ask of him." *Mr. Thomas* says: "He pleased us much by the account which he gave us of his faith in Christ. Such a death will, I hope, tell on the Christians by confirming their faith, and on the heathens by convincing them of the truth of Christianity."

I had the pleasure to baptize two persons in the Lall Bazar Chapel in August last. One is a corporal in Her Majesty's 9th Regiment stationed at *Chinsurah*. He is an old professor, and I hope a very pious man. In a subsequent letter to me he speaks of much unpleasant treatment which he had received from his former Christian friends because he had seen it right to follow the Lord in the ordinance of baptism. The other whom

I baptized was a native, a young man who had been a follower of Mohamed. About four years ago he became acquainted with a Christian school-master, one of our villagers, by whose assistance he learned to read the Scriptures. And he has chiefly by the persevering study of the Scriptures, having had little opportunities to attend public worship, acquired his knowledge of Christianity, and been brought, as I trust he has, to feel the power of divine things on his heart. We had also the pleasure in August last of restoring to the communion of the church one who had been excluded for a gross crime. He had long, as we hope at least, exhibited proof of repentance. We have a few candidates for baptism, chiefly natives, to whom I hope to administer the ordinance in the end of the month.

DUM DUM.—REV. W. B. SYME'S LETTER.

Sept. 30, 1838.

I am happy to inform you that the Lord has granted us another prosperous month, at least as it regards the church and station. On the 9th of this month I baptized six individuals, four women and two men. *Brother Penney* preached on the occasion from *Genesis xxviii. 19*, "And he called the name of that place *Beth-el*." The chapel was crowded to excess, and so great was the desire of some to witness the ordinance, that they actually got in at the windows. I hope (God willing) to baptize three more next Sabbath, and we have the same number of candidates in reserve for baptizing in November. All, however, beyond the limits of the station seem completely dead. In visiting the natives during the holidays, I have felt much grief; they appear to grow in ignorance and infatuation. I was present on the 27th at a number of sacrifices on the *Chitpore* road, and could not prevail on a single individual to listen to what I had to say, or even to accept of a tract. I have been long persuaded that the holidays are not favourable opportunities for missionary efforts; the minds of the people are too much excited on such occasions to receive instruction; still, however, the command is, "sow the seed morning and evening, in season and out of season;" and it is not for us to say when it shall be effectual. May the Lord give us grace to act up to his command, and rest upon his promises. *Soobroo*, our native preacher, continues active and useful.

JAMAICA.

KINGSTON.

Extract of a letter from *Mr. Tinson* to the Secretary, dated Nov. 13, 1838:

Through the kindness of our most merciful God, I am again permitted to write you, in the enjoyment of my wonted measure of health, and under encouraging circumstances, on the whole, respecting my labours.

I expect shortly to baptize at Yallahs; about thirty candidates are waiting. This has been our rainy season, in that quarter, when for six or eight weeks we can scarcely get a congregation, on account of the swollen rivers, which frequently increase so much in two or three hours as to cut off all communication—and this has been the case several times this season. The school exceeds my expectations. I am now toiling hard to fit up an adjoining building as an infant school room.

A fortnight ago we opened a day-school in Hanover-street: it was commenced with five children—yesterday we had forty-one. I intended it to be an infant school, but we cannot confine ourselves to small children, as many large boys and girls are coming in. Our congregation in town is somewhat increased since freedom, but being composed chiefly of town people, the increase is not large.

Last week I went into the St. Andrew's mountains, about sixteen or eighteen miles from Kingston, to take possession of a piece of land for our Society, promised by the proprietor, but the rain prevented the accomplishment of my journey; consequently next Saturday is appointed as the day of transfer; when done, you shall have all particulars. We have a few members living in that district, and they seldom come to town. I send up once a fortnight. There is a considerable congregation, and plenty of material about, to make a large one. We propose building a wattle chapel.

Be assured that we urge upon the people, as much as possible, the desirableness and necessity of their doing every thing in their power to meet their own expenses now they are free; and I trust the time is not far distant, when many of the churches in Jamaica will be independent:—when that will be the case with ours, I knew not. I am pressing the subject upon the people; but if we are to avail ourselves of the new openings and facilities for usefulness which now present themselves, our friends in England must sustain us a while longer.

#### SAVANNA-LA-MAR.

We regret to state that the health of Mrs. Hutchins has for some time been greatly impaired, so that, if she be judged able to bear it, a return to England has been urgently recom-

mended by the medical gentlemen who have attended her. To this subject Mr. Knibb refers in the following letter, addressed to our esteemed brother, the Rev. T. Middleditch, of Ipswich, the father of Mrs. H. We insert it the rather, because it bears a just testimony to the laborious and successful exertions of Mr. Hutchins at Savanna-la-Mar, a station not so prominently before the public eye as some others in the Jamaica field. Mr. Knibb's letter is dated,

Falmouth, Sept. 17, 1838.

My dear Brother,

I much regret that my first letter to you from the shores of Jamaica should be of a painful nature. During a late visit to Savanna-la-Mar at our Quarterly Union, I was distressed to find your beloved daughter and our much esteemed friend Mrs. Hutchins, in a state of severe affliction, and at the request of her afflicted husband, I write to inform you that our fears are that the sickness will be unto death. The disease is a confirmed dropsy, which often assumes the most alarming symptoms, which I regret to say have rather increased. It will afford you pleasure to learn that her mind is tranquil and happy. The peace which Jesus alone can impart is daily given, and strength is afforded equal to her day. Though I thus write, at times I fondly hope that God will hear our prayers, and spare one whom we all so much love. We held a united prayer-meeting on her behalf during our Union meetings, at which we felt the presence of our heavenly Father. O may He in infinite mercy hear those earnest cries that then ascended to his throne. All is well with her whether it be life or death; and you know, my dear brother, that a Father of infinite mercy has the ordering and directing of the whole. I pray that he may enable both you and the beloved partner of your days to bow to his will, whatever may be the termination of this truly afflictive dispensation.

I was exceedingly delighted with the state of the station and schools at Savanna-la-Mar. The Lord has abundantly blessed the efforts of our brother there, and I feel confident will yet more abundantly bless them. He has had much up-hill work, but he has laboured hard with a single eye to the glory of God, and in him the promise has been abundantly fulfilled, "Them that honour me I will honour."

I do wish that his efforts for the rising generation were more fully known, that he might receive that assistance to which he is so well entitled, and which he so much needs. God has raised up by his instrumentality three schoolmasters in his own



church—young men of piety and zeal; while a fourth is occupied by Mr. Clark in another part of the vineyard. Two of these were scholars in my school at Kingston, and I do bless God that I thus see some fruit of my early labours, and the commencement of that *native agency* which we so much need. We are now in a very interesting and important crisis, and if a kind God should mercifully assist us with the means to extend our labours, the abolition of the demon slavery will be accompanied with the most glorious triumphs of the cross. O for *faith—energy—prayer!*

The Lord is condescending to bless me and the beloved people of my charge,—a pleasing addition of more than 200 members to the church a few weeks ago, is an earnest of an abundant shower. We have now more than 1000 candidates for church-fellowship—800 children in our day-schools, and 2000 in our Sabbath-schools—three chapels completed and paid for—a missionary and seven schoolmasters and mistresses supported by the church; and they will, now free, support me too, that is if they are not again enslaved by cruel laws, which God in his mercy avert. But the ghost of the demon walks the island; he must be laid by British power, or else you will hear of a vassalage equal in atrocity to the murderous apprenticeship. This must not be; let the advocates of freedom keep awake. We will give them the alarm, let the consequences be what they may to us.

#### JERICO.

Mr. and Mrs. Clarke, with their little daughter, have returned in safety from the United States of America, with health improved, though we fear not renovated, by the change. Particulars are thus given in a letter to the Secretary, dated Jericho, Nov. 7, 1838:

I am again, through the abounding mercy and grace of God, placed among the dear people of my charge. My soul rejoiced in God when on the morning of Lord's-day, Oct. 21st., I beheld the lovely mountains of Jamaica, rising to view in all their native grandeur. I rejoiced still more to find on landing that all was peace—that the wild assertions I had heard in America, and at St. Croix, were unfounded; and that God had not only given freedom to the late despised bondsmen, but wisdom also, to act with prudence in the new state upon which they have so recently entered.

We reached the mission house late on the same evening; all was dark and soli-

tary. My dear wife and I felt much affected when we thought of our late dear warm-hearted brother Gardner and his beloved partner; and contrasted our feelings with those we should have had, had he still lived to welcome us on our arrival. The weather during the week was often rainy, and the difficulty of getting luggage and boxes from the ship, and through the customs considerable, so that I did not leave Kingston until the Friday, and had while I staid an opportunity of worshipping with the destitute church in East Queen Street. I was thankful to God to find all in peace, and keeping together in the fear of God, earnestly praying that a pastor might soon be sent among them. All with whom I conversed thought highly of brother Oughton, and expressed a strong desire that he might obtain the consent of the Committee to come among them. While he was there I was told the chapel was crowded on the Sabbath, and well filled on week evenings. The change in this church is wonderful; Messrs. S. and W. are excellent men; and, since the troublers of the church have left, these men have had great influence in keeping the people together, and in peace.

On reaching Spanish Town we were welcomed by our kind, warm-hearted brother Taylor and his partner, who had staid all the week after hearing of our arrival to see us: we were much pleased with Mrs. Taylor, and think she is likely to assist our good brother well in his important work. Brother and sister Philippo came down from the mountain late on the afternoon, and we enjoyed together a pleasant evening in the place of worship. On the Saturday we left to visit St. Thomas-in-the-Vale. On the way home we had many kind greetings from our dear people, and often had to stop to shake hands with those we particularly knew; all were glad to see us again; and many thanksgivings were offered to God on our account;—we too rejoiced in heart for all the mercy of our God towards us, and felt willing to labour or die as should please our Father to appoint. The fatigues of the week and of the journey home, had nearly overcome me, but the sight of our much loved residence seemed to revive my spirits. We reached in safety, and found the household well, except Mr. Joseph Merrick, who had ague; but on hearing we were at hand, his joy was such that his ague was checked, and he left his bed to come to meet us at the gate; he has since had a few attacks, but not very severe, and now has got free from them, and is again able to travel to the distant stations. Ague is not much thought of among natives unless it become very severe and of long continuance.

I found all my affairs in good order, and

had strong proof of the devotedness and faithfulness with which both father and son (Messrs. Merrick) had conducted themselves. The stations would have been in a sad state without their efficient labours, and even now that I am returned, the greatest part of the labour rests upon them; and both perform it from a love to the work, indifferent as possible as to personal pecuniary advantages. Mr. Richard Merrick still attends during the week to his work at the chapels; but our young friend, in connexion with the superintendence of schools, gives himself to study—to reading, to meditation—and his profiting is evident to all. He studies and writes his sermons carefully, but uses no notes in preaching. He is too animated, and intense in his feelings, I fear, for his delicate constitution; and I often dread lest he wear himself out too soon—lest his flame of love to Christ, and zeal for God's glory, bring him down into the socket of a sickly body, ere his youth be ripened into maturity.

As I arrived here towards the close of the latter rains, I thought it wiser to remain where we had good walls to keep out the damp, than to remove to out stations, considered more healthy, where the houses are mere wattled sheds plastered with mud, through which continuous rains penetrate, making them damp, and dangerous to reside in; but as the dry season advances I shall change about to the different stations, and may be able to make at one of them a comfortable resting-place. But I am very partial to Jericho, and can scarcely be brought to believe that a place so interesting and pleasant can be unhealthy—but no doubt it is so in the rainy seasons.

#### HONDURAS.

Mr. Henderson's account of the manner in which the first of August was celebrated in this small settlement will be read with interest. The letter which contains it is dated 25th October last.

My last letter of the 29th ult., informing you of the demise of our late brother Philpot, and inclosing the half year's account, necessarily prevented my entering upon particulars respecting things occurrent in this station, which I intend to supply in this, agreeably to promise.

I find you have no intimation of our first of August day in Honduras; perhaps had things not gone on well, there would have been a quicker transmission of intelligence; but all has, by divine Providence, passed over happily, and the change promises the most happy results. Yet, though slavery

be no more, many of its effects are, which I trust will also be in due time removed, under the blessings of religious instruction and enlightened rulers.

As to the manner of breaking the shackles. It appears the Governor had received despatches from home of somewhat a peremptory character upon the subject, accompanied by an act of parliament giving to the slave such advantages that it would have given the owners extraordinary trouble to have conformed to it; in consequence of which, one of the chief holders at once sent a letter of manumission of all his, not without stating that his own ease, rather than the benefit of the slave, was the cause. Soon after, the Superintendent called a meeting of all the slaveholders; when, after a short and pithy speech, he proposed that all who were for the immediate extinction of slavery should hold up their hands; a majority did so, and, while declaring it, many more did; so that this simple act slew the monster. The Superintendent thanked them, and the first of August must be kept as a day of rejoicing on the occasion. How far all rejoiced was no very difficult matter to determine; but it was now too late, the tide had set in against them, they therefore quietly acquiesced.

When the first of August came, business was, by authority, suspended during divine service, at which the new free people were all expected to appear, at half-past ten, forenoon. Music and banners were provided, and the church was filled, when those within, and as many as would listen without, were instructed by the preacher to "stand fast in the liberty wherewith Christ had made them free, and be not entangled again with the yoke of bondage." This, was briefly dwelt upon, and the lately freed were informed of a boon bestowed which eternity only could afford room for them to express their gratitude for! I looked at some of the weather-beaten faces of certain near me, who must have seen their forty or fifty years; and wondered what they would understand by it. But all behaved orderly; and, after this was over, the music and banners guided the crowd to Government house. The Superintendent then addressed them in a speech recommending industry and sobriety, when they rather tumultuously set out to make the tour of the town, giving *salutes* as they passed the doors where the whip had formerly been exercised with freedom. By two o'clock this was over, and, though something of the appearance of a fair lasted all day, yet no manifestations of violence occurred. I must now relate our method of spending that day—the victory of truth over oppression.



At the quiet hour of midnight, the wide-folding doors of our place of worship sent forth their blaze of illumination, and, as the last particles were dropping from slavery's glass, the victims of injustice sought the house of God, to render praise, and to spend the first hour of freedom in his worship. Oh, it was a solemn season. A little before twelve I went down, and found the place full, almost all blacks, and the greater proportion must have been slaves. I laid down my watch on the table, sitting down silently till twelve; when I rose, telling them slavery was no more with them. Then we all fell on our knees; afterwards sung. Oh, what hearty singing! A member, lately a slave, prayed. Again we sung. Another member prayed; again we sung; and closed about one. All seemed seriously cheerful, and gladness dwelt on every countenance. I gave notice, that in the evening there would be worship, and a sermon preached on the occasion; but added, the children were to have a treat of tea and cake in the afternoon, which I was to collect for the expense of, and did not wish the money of any one who had not been a slave. In the evening, a large congregation assembled, though not so crowded as in the night. Collected the amount of the expense from slaves, who were told to wait until the others had gone out. Preached from "Rejoiceth not in iniquity, but rejoiceth in the truth." In the afternoon, upwards of two hundred had tea, the merriest scene of all; although accompanied with an address, prayer, and singing. Thus much for that eventful day, of which I doubt not many have had fear excited for the peace of society. I hear of no disorder in this station, among former slaves I mean. Wages have fallen from fifteen dollars per man, and with provisions, to ten dollars.

### HOME PROCEEDINGS.

We willingly insert the following communication at the request of our brother Mr. W. H. Pearce. It came too late for publication last month.

The health of Mr. W. H. Pearce, although still delicate, is so far recovered as to afford hope of his return to India in the ensuing spring. Several other missionary labourers, it is anticipated, will accompany him and Mrs. Pearce, and thus supply the means of carrying on Female Education (in common with other branches of labour) to a much further extent, than at present, if the

necessary pecuniary means are supplied. One means of securing this object is the preparation of Useful and Fancy Articles, to be sold in India for the benefit of the school; and benevolent ladies in different parts of the country having kindly promised Mr. and Mrs. P. to prepare a supply of such articles, if furnished with a complete list of what are deemed suitable for the purpose, we beg to supply for their information, and that of others who may be disposed to aid in so good an object, the following memorandum.

It may be proper to add, that if intended to accompany our friends above mentioned, the articles should reach Fen Court by the 20th of May at the latest.

*Childrens' caps, frocks, pelisses—stockings and socks—silk or other shoes—bonnets and hats—jean dresses—dolls of all sizes, made of wood and dressed—toys of all kinds—books.*

*Ladies' worked muslin collars and tippets—silk and thread gloves—scarfs of all kinds, and silk handkerchiefs—bracelets—linen—pocket-handkerchiefs.*

*Work bags of all descriptions.*

*D'oyley's—pins and toilet pincushions—muslin or silk aprons—ribbons, lace edgings—fancy table-covers—purses—penknives—thread and cotton—worsted and canvass and other working materials—patterns for work and work-boxes—needle-books, supplied with needles—braided watch-guards—puzzles—gentlemen's collars and slippers—court plaster cases—dissected maps, albums, card-cases, and portfolios—penknives—scissors—silver thimbles—bronze inkstands, &c.*

The box containing the articles should be lined with tin, and directed "Baptist Female Boarding School, Calcutta, to the care of the Rev. J. Dyer, Fen Court, Fenchurch Street, London." The place from which the box is sent should be distinctly mentioned on the lid, that its receipt may be acknowledged in the Herald, and should be specified in a paper inside, that its arrival and sale in Calcutta may be acknowledged by the missionaries. A memorandum of the cost should be affixed to the principal articles, as a guide in prizing them in order to ascertain what articles are most productive in proportion to their cost.

Should the supply of articles which any kind friend can furnish be insufficient to make a separate box for shipment, it will still be very thankfully received, and carefully packed with other donations at Fen Court.

The writer of the following letter seems to have made a practical application of the inspired direction, "*Honour the Lord with thy substance, and with the first fruits of all thine increase.*"

Reader, if you have received like tokens of the divine goodness, will you not follow this good example? The general funds of the Society are in great need of assistance, it having been found necessary to borrow a considerable sum since the present year began.

My dear Sir,

Enclosed is a check for £40., which I present as a thank-offering to God for deliverance from trouble, and for temporal prosperity during the last year. I wish that sum to be sent as early as possible to Mr. Daniel, to erect a missionary house for the native assistant missionary at Kottagawatta. In the Herald of this month, containing intelligence from Ceylon, it is stated, that, that sum would be sufficient for the purpose. The following reasons induce me to wish it to be applied to that object. First, that I may have a lasting monument of the divine goodness, though in a foreign land. Secondly, from respect to Mr. Daniel, under whose preaching I have enjoyed pleasure, and I hope, soul benefit. Thirdly, from a conviction of the value and importance of *native agency*. This subject I find has engaged the attention of the Committee, and I have no doubt they will see the necessity of using every means to bring such agency into operation. It is in my view the most *Scriptural*. It has been the most efficient. It will prove to be the most essential to the evangelization of the world. I hope Mr. Harris, before now, has safely arrived to assist the indefatigable Mr. Daniel.

A FRIEND TO NATIVE AGENCY.

## AUXILIARY SOCIETIES.

### BANBURY AND BUCKINGHAM.

On Lord's-day, October 27, 1838, sermons were preached on behalf of the above Society, by the Rev. Messrs. Carey, Franklin, and Catton, at Banbury, Bloxham, Middleton Cheney, and Hook Norton.

On Monday evening, the 28th instant, the Auxiliary was formed at Banbury, the Rev. W. Catton, of Middleton Cheney, in the chair. The meeting was addressed by the Rev. Messrs. Carey, Wilkinson (Wesleyan), Williams, Whitta (Independent), Franklin, Jones (Wesleyan), and Parker

(Independent); and by Messrs. Studhart, Harris, and Clarke. Mr. R. Goffe, of Banbury, was chosen Treasurer, and the Rev. W. Catton, Secretary to the Auxiliary. The meeting was numerously attended, and the addresses were animating and interesting. The Wesleyan chapel was kindly lent for the occasion.

On Tuesday evening, the 29th instant, the Auxiliary was formed at Buckingham. The Rev. Mr. Aston (Independent) was called to the chair. The respectable assembly was addressed by the Rev. Messrs. Adey, Franklin, Carey, Catton, Foster, and Wilks (Independent), and one of the ministers in connexion with the primitive methodists, and by Messrs. Harris and Clarke. A missionary spirit appeared to be awakened in the meeting. The Rev. Mr. Aston's chapel was kindly lent for the meeting.

At these two meetings the collections amounted to £71.

### HIGH WYCOMBE.

On Lord's-day, December 9, two impressive discourses were delivered by the Rev. Dr. Cox, of Hackney, at the Independent Chapels, High Wycombe, kindly lent by their respective pastors. On the following Monday evening a large and respectable assembly was convened in the Town Hall. G. H. Dashwood, Esq., M.P., of West Wycombe Park, presided, who opened the business of the meeting with an appropriate speech, urging the claims of the heathen, and the utility of missionary efforts. The Rev. Dr. Cox and E. Carey, as the deputation from the Parent Society; R. Wheeler, Esq.; Rev. J. Statham, of Amersham; Payne, of Chesham; Harsant, of Beaconsfield; Davis, of Risbro'; and Hayden, of Wycombe; severally addressed the meeting. The collection at the close, including donations, amounted to upwards of £13.; the whole amount contributed was liberal, (being an increase on the sum collected last year,) amounting to £48., including donations from the Rt. Hon. Lord Carrington, Wycombe Abbey, £5.; and £8. from Messrs. Hearn and Vearey. Thus terminated the interesting services of our sixth Anniversary.



## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from Dec. 15, 1838, to Jan. 15, 1839, not including individual subscriptions :*

Walworth, York-street, Rev. Geo. Clayton's, (one-third of Annual Collection),	30	0	0
Suffolk, &c., by Rev. James Sprigg and Mr. Pollard :			
Diss.....	16	0	0
Shelfanger.....	3	13	0
Stoke Ash.....	2	13	0
Eye.....	25	8	6
Stradbrook.....	5	10	1
Wattisham.....	6	3	0
	59	7	7
Scarborough and its vicinity, by Rev. B. Evans.....	98	2	2
Loughton, (Bucks.) Collection.....	1	4	6
Gravesend, collected by Mr. Pepper.....	5	15	4
Monmouthshire, balance of collections, by Rev. D. Phillips.....	18	0	4
Brighton, collected for <i>Chitpore</i> School, by Miss Mainstone, &c.....	1	12	8
Anstruther, (N.B.), by Mr. H. D. Dickie	4	10	0
High Wycombe, Collections, &c., by Mr. Hearn.....	45	6	0
St. Ninian's, Relief Congregation, by Mr. Johnston.....	3	0	0
Berwick-on-Tweed, by Mr. Robson.....	3	0	0
Crayford, Female Association, by Mr. Smith.....	5	0	0
Woodstock, Friends, by Rev. C. Darkin.....	5	0	0
Huntingdonshire, Society in Aid of Missions, on account, by Mr. Paul.....	100	0	0
Haddenham, Auxiliary Society, by Mr. Rose.....	16	11	0
Olney, Subscriptions, by Mr. Soul.....	8	12	0
Harlow, Ladies' Association, by Mrs. Finch, Treasurer.....	20	0	0
Oxford, by Miss Collingwood :			
For Calcutta School.....	9	17	6
For Jamaica do.....	8	13	0
	18	11	0

## DONATIONS.

Miss S. Thornton, by Mrs. Moore.....	1	0	0
Rev. J. B. Burt, <i>Beaulieu</i> , for Jamaica.....	20	0	0
Ebenezer, towards the Debt of the Society.....	5	0	0
B., <i>Birmingham</i> .....	1	1	0
Rev. James Hargreaves, <i>Walkham Abbey</i> .....	2	10	0
Amicus, c. 89329, for Jamaica.....	20	0	0
Mr. Merrett, Jun.....	1	0	0
Miss Dimsdale, <i>Highgate</i> , by Rev. E. Lewis.....	1	0	0
J. D.....	5	0	0
"Friend to Native Agency," to build Mission House at <i>Kellaghalva</i> , Ceylon.....	40	0	0
A. B. C. P.....	1	1	0
Clapham, Ladies' Society, for <i>Montego Bay</i> school, by Mrs. Browne	5	0	0
Mrs. Rippon.....	5	0	0

## LEGACY.

Mr. — Millar, late of Gallowtown, Fife-shire, (for Translations).....	50	12	6
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## TO CORRESPONDENTS.

Thanks are returned to the Ladies connected with the Church-street Ladies' Association, for a box of articles, to be forwarded to Mr. Oughton, of Jamaica; as also to Rev. H. H. Dobney, of Missenden, for Fifty copies of his Treatise on Unscriptural Marriages; and to the Female friends at Harlington, for a box of fancy articles, for Mr. Knibb's Sunday-school.

The Editor has to thank many friends for communications relative to the proposed enlargement of the *Herald*, and is encouraged by the approbation uniformly expressed. He thinks it necessary to remind one of his brethren, from whom he is always glad to hear, that it would be quite impossible to make it, as he seems to wish, a repository of missionary information in general, relating to the history and proceedings of every Society. The perusal of his esteemed correspondent's letter reminded the Editor of a suggestion with which he was favoured by an anonymous friend, some years ago,—who recommended he should send a letter, not printed, but in his own hand-writing, once a quarter, narrating the principal facts connected with the mission, to every Baptist minister in England, Scotland, Ireland, and Wales!

# IRISH CHRONICLE.

FEBRUARY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Denis Mulhern, a reader and preacher, living at Ballina, writes under date of November 30, 1839:—

But though I have not preached so frequently, I have been rather more than usual engaged in conversing, distributing tracts, visiting families for reading and expounding the scriptures, and engaging in prayer as often as practicable. My opportunities in this way, blessed be God, have considerably increased, as I have gotten more generally acquainted in this town and vicinity. And although while prosecuting this delightful work I do not always meet that degree of attention that I could wish, and that a subject involving the eternal interests of sinners perishing for lack of knowledge demands, yet this is not always the case. I have sometimes thought, that were some of our friends in England standing by to witness the attention manifested, and hear the questions proposed by these poor people, while I have been reading and explaining the scriptures in some of the miserable cabins in the back corners, &c., of this town, where, alas! mental and moral degradation have long and fearfully prevailed—they would say, "Surely our money is not expended, and our prayers offered in vain for this people." Allow me, dear Sir, to transcribe a small paragraph from my daily journal.

Friday 2. Read and explained part of the 10th chap. of John this morning in the house of J. Loftus, Old Road. When I was leaving, this poor man warmly expressed his thanks for my coming to visit him, and for taking so much pains, as he said, to explain the scriptures for himself and his family. "I have," said he, "been living in this house now nine years, and during that time my own clergy (the priest) never sat a quarter of an hour in my house, except twice that he came to christen two of my children,"—here his wife interrupted him by saying, "Yes; and then you know, John, you had to pay him half-a-crown, when you could very badly spare it." "I believe," said he "were it for that, that he would leave them unchristened." After I had said a few things, he said, "I regret

nothing so much as that I cannot read the scriptures for myself; but, thank God, two of my children can now read them for me, and are willing to do so: and may the Lord bless the good people who are giving my children and the poor children of the country free schooling." This man's children learned to read the scriptures in our school in this town.

John Bates, of Ballina, writes to the Secretary, Dec. 4, 1838:—

For the last few weeks I have been preaching at our usual stations, and have been favoured with the usual number in attendance. In some of the country places the people are very much scattered, and at this season of the year the nights are often wet and dark, therefore on some occasions there may not be quite so many attend. Ireland presents a fine field for holy zeal, Christian benevolence, and missionary enterprise, and would be much more so, if it were not for priestly interference, clerical authority, landholders' power, and a cruel set of night-walkers, who are continually out these dark nights, which makes it dangerous for the missionary to travel. Notwithstanding these obstacles, however, I feel persuaded that gospel light is gradually spreading, and that divine truth is beginning to shake every false system, consequently our labours will ultimately be crowned with an abundant success.

I never remember any period since I have been in Ireland, when the clergymen about this neighbourhood were so zealous, or seemed to be so much opposed to dissent in every form, as they are at the present time. I do not feel at all surprised, however, at their opposition; and I have no doubt but that if we were more like the Apostles in self-denial, holiness of life, and missionary zeal, that we should be much more opposed than we are. Surrounded on the one hand by Popish darkness and superstition—by nominal Protestantism and the mere form of godliness on the other—I would ask, how it is possible for any man who preaches with faithfulness and zeal, to go on in such a work, without being denounced as



an heretic on one hand, and branded as a sectarian on the other? But "none of these things move me." Jesus told his disciples, that "they should be hated of all men for his *name's sake*;" and though as a missionary I would desire to live peaceably with all men as far as I possibly can, yet as I must finally stand at the tribunal of God, instead of falling in with any worldly system, or conniving at any evils around me, I must not "shun to declare the whole counsel of God." "Suppose ye that I am come to give peace on earth," said Jesus, "I tell you nay; but rather division."

Some of the schools just now are not very well attended; the children are all employed in getting in the potatoes. The gentleman who belongs to the estate on which our school at Maynew is established, called to see this school a few days ago, and he was so much pleased with it, that he gave every child one shilling each, and intimated that he should often visit them, and take an interest in their welfare. I believe that this gentleman is Col. Wingfield's son, and very lately came heir to the estate.

I ask an interest in your prayers, and pray for heavenly wisdom, divine guidance, holy zeal, and great stability of character in the ways of divine truth, so that I may "take heed to the ministry which I have received of the Lord, that I fulfil it."

Patt Brennan, of Boyle, an Irish reader, writes under date Nov. 29:—

On the 17th instant I had a number of men digging potatoes, and I embraced the opportunity of reading several chapters in the Irish Testament in their hearing; one of them, very anxious to hear me, said to one of the men, "Get him to read more; I am delighted with what he is reading"—and saying so, I continued, and dwelt on the love of Christ towards sinners in giving himself to suffer in their stead. I remarked this young man paying particular attention; but little did I think that I was stating the gospel in the hearing of a man that was to appear before the judgment seat of Christ that very night. The young man that said he was delighted in hearing me, was drowned that night in the river of Boyle. I was thankful to my God, for having an opportunity of bringing the truth before him. Oh, may the Lord enable me to be instant in season and out of season. A few days ago I went to read for a poor woman in the Deerpark, of the name of C—; she was very happy to see me, as I was in the habit of visiting her. I read several chapters in the Irish Testament for her, and endeavoured to show her that there is no other way of acceptance before God but faith in the Lord Jesus Christ. "Mr. Brennan," said she, "I told you often that I had no other hope." "I am sure," she continued, "that neither the priest

nor any other man can forgive my sins; none but Christ can forgive my sins." "Well," said I, "do you believe that your sins are pardoned through the atonement that Christ made upon the cross?" "Yes," said the poor woman, with tears in her eyes. I prayed with her in Irish, and parted. While writing this, I have been informed that she is dead: I have reason to hope that she had no other confidence but the Lord Jesus, and Him crucified.

G. Moore, a reader, also writes under date 30th Nov.:—

A few days ago, a man to whom my revered father often read and expounded the Word of God, and to whom also I have often lent religious books, and read and talked with him, expressed a desire of examining strictly with me the Word of God; and proposing some queries which he was anxious to have solved, I willingly acquiesced. We sought a retired place, that we might not be disturbed. We continued together for nearly seven hours, without the least intermission. I often offered up ejaculations to my Heavenly Father for the outpouring of his Holy Spirit, knowing that without His aid I could do nothing. He seemed to be well satisfied, after seeing the manner with which I treated that great assassin of the glorious free grace of the Gospel—HUMAN MERIT (which is the fundamental tenet of the Church of Rome), together with the various other things which I had to contend with. Transubstantiation alone was the rock on which we split: may God reveal the evil of this monstrous absurdity to him, as God alone can do it. I strove to convince him from Hebrews ix. 22—23, and x. 10—14, showing that there could be no efficacy in the offering a wafer on their altars, &c. &c. I hope he is a brand almost plucked from the burning.

I have visited many of my Protestant neighbours, whose spiritual condition, alas! seems most deplorable: as their religion consists in cold lethargic formality (there may be an exception of one in a thousand) there is no such thing as vital godliness either inculcated among them or practised by them. I have endeavoured to impress on their minds the absolute necessity of regeneration. Of this they believe themselves to have been made true subjects when in their infant state, as they were sprinkled with water, &c. I am endeavouring to make myself useful as far as my life and influence can extend. Oh! that the happy period may soon arrive when this wilderness shall blossom like a rose!

R. Beaty writes under same date:

Since my last I feel that I have had abundant cause of gratitude and thankfulness

to Him who is the Father of Mercies and the Giver of every good and perfect gift, for supporting grace so freely exercised in preserving me hitherto, and enabling me to hold forth the Word of Life to those who are perishing for want of a knowledge of that Saviour of whom the Bible so clearly testifies, "they will not come to him that they might have life." It is evident that the Lord is blessing our feeble efforts to his own glory, although opposition daily presents itself on the right hand and on the left; yet he is mindful of his promise, that his Word shall not return to him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sends it. One here and one there continue to give evidence of the work of grace on their hearts, and of being called from darkness to light and from the power of Satan unto God. Two days ago I witnessed the death of an old man who died in the Lord. I have known him during the last twelve years to be strongly opposed to the doctrine of free grace, ignorant of that Saviour who is the Way and the Truth, and the Life, contending for the merits of good works, and manifesting that the carnal mind is enmity against God. Within the last six months it pleased the Lord to accompany his Word with power to his soul;—he received the Saviour as all-sufficient, and rejoiced in him, having no confidence in the flesh. During his illness I have frequently read and prayed with him, and heard him to his latest breath endeavour to persuade those around him to accept of free salvation, as freely offered in the Gospel. I believe that the agents of our Society were made instrumental in the hand of the Lord in the conversion of this man and his three daughters. Some years ago, when one of his daughters was employed by the Society as teacher of the school, they were all opposed to the doctrine of free grace—they now rejoice in it.

On the 3rd ult. I visited the house of P. Torseny, of Ballinacarren, a Roman Catholic, and found him reading a Testament, he had been reading the 10th of John, and told me in a very cheerful manner that Jesus is the Good Shepherd, and the Door of the sheep. I replied, it is a blessing to know that he has promised that, "by him if any man enter in, he shall be saved, and shall go in and out, and find pasture;" and that he has said, "I am the way and the truth, and the life; none cometh to the Father but by me;" the man seemed to have his thoughts a good deal exercised on this subject; he said he wondered very much that people overlooked the work of the Saviour, and disagree about inferior matters—that he believed this to be the principal thing. I read the chapter, making some remarks, and had a very pleasing conversation.

24th. Read for J. Gallagher, and told him that there is free salvation offered to the guilty alone through the merits of the Saviour; he told me that the priest affirms that none can be saved out of the Catholic church—that the children who attend the free-schools are going to the devil—that he would not hear him confess because he refused to promise to him that he would keep his children from the free-school, and that he refused to give his wife the rites of the church for the same reason; but said he, "I have paid him all I owed him, and don't intend to trouble him any further." In times past the priests used to endeavour to frighten the people by threatening to curse them for sending their children to school—it appears that he is now trying another stratagem.

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William Thomas, of Limerick, writes under date of Nov. 20:—

I have just sent you by post the quarterly statement of the schools which I am inspecting;—they were well attended, though many of the larger children have been employed in the fields at their potatoes. The people have been much alarmed, lest they should lose them, and they have not much more than half a crop. The winter has set in early and severe. The schools are doing well, and considerably improved, and are, and must be ultimately, a great blessing to the country: they are also a great means of circulating the Scriptures among the people. A supply of suitable tracts, showing the leading doctrines and principles of divine truth, would be very acceptable, and I trust useful. The priests do not so frequently speak against them as they do against the Scriptures. I have distributed numbers, and dropped them about; I have seen them picked up and read with attention. There were races here lately, during my absence from home, to which tens of thousands flocked, as they do always. Mrs. Thomas got a great number of tracts, the most suitable possible, folded each tract up in a particular form, went out and dropped them on the roads, and she had the pleasure of seeing the people take them up and read them with great attention, and put them in their pockets. In some instances they thought they had found bank notes. I wish they may lead to demands on the bank of heaven. There is a tract which I think would be very useful, but the title of it defeats the design, and at the first sight arms the Roman Catholic with prejudice; it is called "Popery Unmasked." I would rather call it "Truth and Error," or "Truth Contrasted with Error." It has the doctrines and counsels of popery on one page, and the Scriptures of truth on the opposite page, through the tract; very much calculated indeed to "unmask popery." I have one tract



of which I wish I could afford to reprint a large number, with some other things, which I hope the Lord would bless. I often thought that if a friend qualified for the work would write a very short history of the church direct from the Apostles, distinct and separate from the Romish apostacy, witnessing against it, and applying the promises of Christ to his church, which the priests of Rome apply to theirs, he would render an important service to the church and cause of our blessed Lord.

Thomas Berry, Abbeyleix, under date Jan. 2, writes to the Secretary:—

Dear Sir,

You have on the former pages a short summary of what I have been doing for the last quarter. You will perceive that the Lord has enabled me to preach eighty-two times, hold twenty-four meetings for prayer, and attend thirteen scripture reading meetings; together with reading and expounding the Word of Life for several families and individuals. The wet and stormy weather sometimes interfered, but thank God there was a good deal of fine, and some pleasant frosty days, which favoured me much. The Lord has blessed me during the past year, and to Him I am truly grateful for new year's mercies. May I be enabled on this year to live to him and promote his glory, and may you, the Committee, and the whole Society, abundantly share his mercies; especially may you on this year be blessed in Ireland. You will see that my opportunities of speaking and preaching to Roman Catholics are becoming more frequent.

I trust the Lord will bless the efforts. The two sisters that attend our chapel meet with some opposition; one of them has gone to Waterford, but the other remains, and constantly attends. I frequently preached at wake-houses in the West, but have not attempted it here until very lately, because I was told it would not be prudent, that I would be roughly handled, &c. I was wrong, I believe, not to make the attempt. Lately I went to a wake-house with my Bible and hymn-book, and preached without molestation to a large assembly, two rooms being crowded; only two or three Roman Catholics walked out, the rest remained, and behaved with courtesy and marked attention. After preaching, we commenced singing, and thus spent the night. I was since informed that the Roman Catholics were all delighted, and that one received benefit. On Monday evening and yesterday morning we were very delightfully engaged. The dear friends who attend our special prayer-meeting on Monday evenings, proposed that the whole night should be devoted to prayer and praise. I very cheerfully acquiesced; preached on the occasion, and sat up until three o'clock in the morning. Some of them poured out their souls to God in prayer, and all appeared either rejoicing in the God of their salvation, or seeking the remission of sins through the Mediator. It was a season of refreshing, and I trust a blessing will attend and be manifested. In Clonmore Ossory, three, of whose piety I could not doubt, have been admitted to communion with us. I hope a gracious God will approve.

### CONTRIBUTIONS.

F. M. by Rev. G. Pritchard.....	0	5	0
Bedford, collected by Mrs. B. Kilpin and Mrs. J. Gale:—			
Rev. T. King.....	1	1	0
Old Meeting Miss. Fund..	1	0	0
Mr. T. Kilpin.....	0	10	6
Mr. Young.....	0	10	0
Mr. Green.....	0	10	0
Mrs. Gamby.....	0	10	0
Mrs. Gale.....	0	10	0
Miss E. Langley.....	0	10	0
Mrs. W. Smith.....	0	5	0
Mr. White.....	0	5	0
Mr. E. Malden.....	0	5	0
Mrs. Williamson.....	0	5	0
A Friend.....	0	5	0
Mr. Hill.....	0	2	6
Mr. B. Malden.....	0	2	6
Mrs. Lilley.....	0	2	6
Miss S. Kilpin.....	0	2	6
Miss F. Kilpin.....	0	2	6
Miss Leach.....	0	2	6
Mrs. Burr.....	0	2	0
Small Sums.....	0	6	6
	7	10	0

Collected by the Secretary in Bristol, including £50 from Mrs. Holland, and £10. 12s. 9d. collected after Sermons at Broadmead.....	84	9	9½
Collected by the Rev. S. Davis:—			
Yarmouth.....	7	9	8
Beccles.....	3	0	0
Leeds.....	17	15	6
Huddersfield.....	8	16	0
Bradford.....	24	9	6
Halifax.....	5	16	0
Scarborough.....	18	14	6
Bridlington.....	2	6	0
Driffeld.....	0	7	6
Beverley.....	3	3	0
	91	18	8
A Friend, by Rev. J. Elvey.....	1	0	0
By Rev. John Dyer:—			
Devonport, Ladies' Association, by Rev. T. Horton	3	0	0
Friend, at New Mill.....	3	0	0
Beccles, addition to Collection, by Mr. Delf.....	1	0	0
Mrs. Moore, Homerton...	1	0	0
	8	0	0

NOTE.—Mr. Green has received, through Mr. P. Ellis, £2., a donation from H. Kemble, Esq., M.P., for the Athlone meeting-house, which has been duly forwarded.